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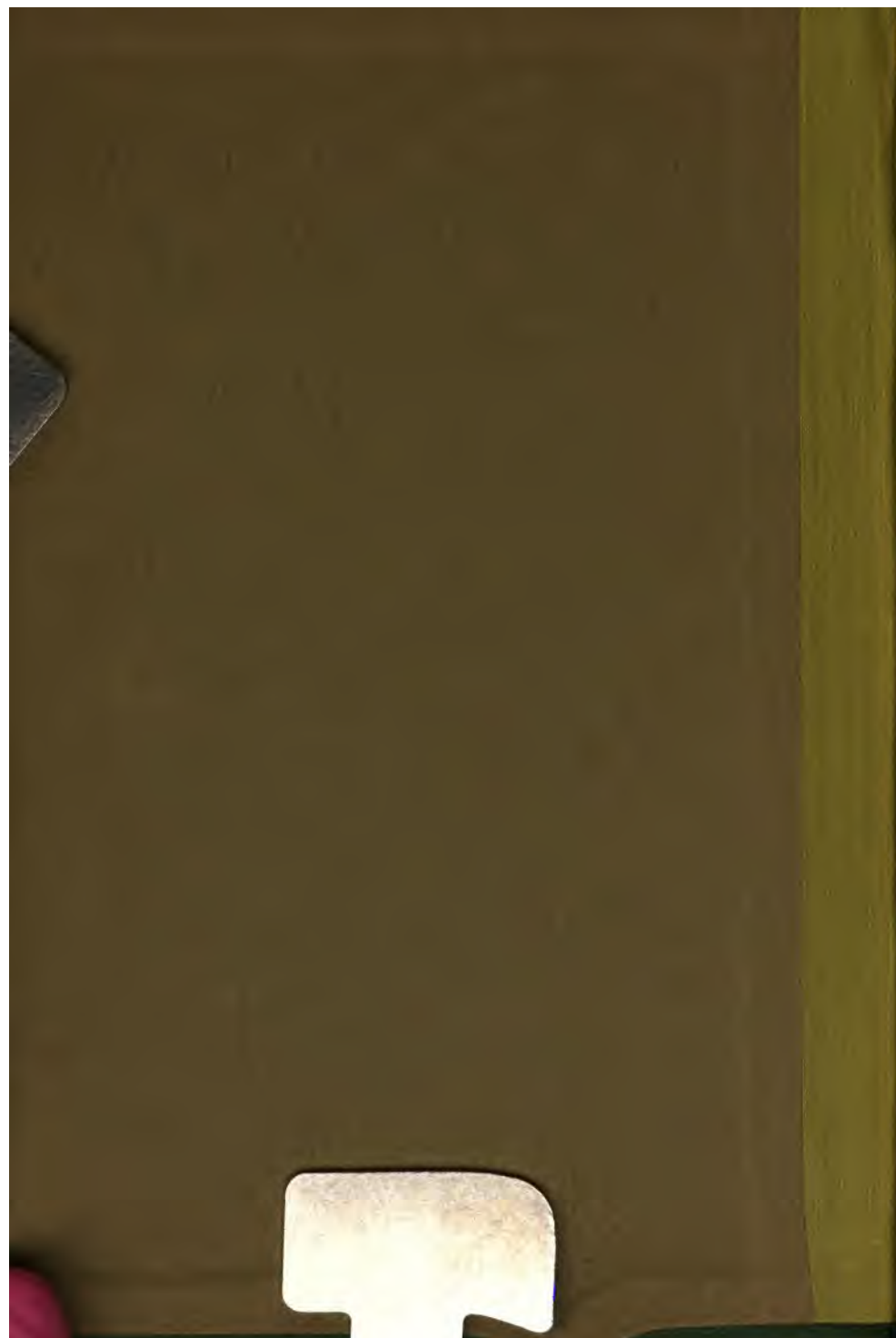
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For Humanity's Sake Do Something—L. L. Krauss

“HUMANITY”

OR

What Every Father, Mother, Boy and Girl Should Know

By LOUIS L. KRAUSS

A Fearless Fighter Against White Slavery

X

A clean, truthful account of the workings of the underworld and the upper; how to fight this traffic in human flesh and to help do away with White Slavery. Written for the whole family. An everlasting warning to parents, boys and young girls.

This is an educational book. Its teachings may save the life of a young man or a young woman. Have one sent to a relative or friend.

*Published on behalf of the Endangered, their Parents,
Monitors and Guardians by*

The Bureau of Moral and Hygienic Education, Inc.
Headquarters: 1269 Broadway, New York, N. Y.

FOURTH REVISED EDITION

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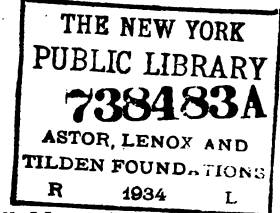
Send

*SNY
Krauss*

DEDICATED

To my Wife and Children

who would sacrifice a cherished object for the good of others; who would measure out that happiness to their fellows which they themselves possess; whose love would wipe away all tears from all faces and soothe every weary heart; whose consuming desire is to sacrifice this life that they may win Divine Life.



PLEADINGS

Many thousands of young girls plead to all Humanity out of the vile places of the underworld; plead to you who are living the right life, from which they have been led astray.

They are asking for your help, asking for your interest and another chance. Through the author plead the many thousands of young girls who have gone down the Primrose Path to destruction by the short cut, because they were not told the things they should have been told; because Humanity, more powerful than they, shut them away from the knowledge their youth demanded.

They are a real part of Humanity living among you every day; they are beside you. In the name of HUMANITY they ask you, kind reader, to give your share of encouragement, and your share of help to those who are fighting the battle for a cleaner Girlhood, a cleaner WOMANHOOD, a better home, the betterment of Humanity and the next Generation.

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1915

APPLICATION FOR MEMBERSHIP

The undersigned desires to become a member of
The Bureau of Moral and Hygienic Education, Inc.
and encloses one dollar (\$1.00)
for dues for the current year

Signed
Write Plain

Street

City State

Date 191 Age

Each application must be accompanied with the annual dues of \$1.00 and mailed to the Secretary, 1269 Broadway, New York, N. Y.

.....
Tear off here and retain this

Each applicant upon paying the annual dues of one dollar and becoming a member of The Bureau of Moral and Hygienic Education will receive (4) four different very interesting books and pamphlets pertaining to the subjects of Hygiene, Eugenics, Sexology, White Slavery, together with all educational literature published by this bureau from time to time upon the subjects of MORALS, HYGIENE, HEALTH, DISEASE PREVENTION and WHITE SLAVERY written by the greatest medical authorities, Biologists, Pathologists, Sociologists and authors.

Address all communications to the Secretary of
The Bureau of Moral and Hygienic Education, Inc.
1269 Broadway, New York, N. Y.

WCR 20 JUN 1914

BIENNIAL REPORT
of
The Bureau of Moral and Hygienic Education, Inc.
1269 Broadway, New York, N. Y.

	1914	1915	TOTAL
Open air meetings	185	482	667
Factory noon hour meetings	87	22	109
Lectures, Y. M. C. A., Y. M. H. A., Colleges, Churches, Parks, Clubs	17	23	40
Girls prevented from leaving home	11	14	25
Girls restored to their parents	4	5	9
Advice given to girls	300	387	687
Vice districts closed due to crusade and open air meetings	15	3	18
Crusades started for cleaner cities, in cities and towns	20	6	26
Converted men and women from drink	63	16	79
Boys converted from cigarette smok- ing	306	51	357
Cities and towns visited	44	21	65
Lectures in New York City, all Boroughs	6	482	488
Free literature and tracts distributed	90,000	110,000	200,000
Total attendance at all meetings	181,481	454,723	636,204
Letters received	946	1,861	2,807
Letters answered	208	778	986
Complaints received of wayward girls	30	120	150

Respectfully submitted,

L. L. KRAUSS, President.

DAVID ROBINSON, Secretary.

INTRODUCTION

In real life, I have seen and know the real characters of the underworld. For seventeen years I have worked among them, trying to make them understand what is right and what is wrong. To them I have, in the most vivid way, pictured the final consequences of a life of shame. I have made a careful study of the slavery of women in social vice, its darkness without a glimmer of light, a slaughter of love in every sense of the word. I see a Hell whose only door opens inward, never outward. I see the deep damnation of the snaring of pure girls for a market of vice. The employment of hellish instruments to capture the body for profit in dollars, regardless of whose girl the one caught may be. I am terrified and stricken by the raw, ingenious, and horrific exploitation of an evil which I and others know exists on every hand. I defy anyone to maintain the contrary. I am chiefly concerned because it is true. I know a great many men and women will not take the time and trouble to search out and see the tragedy of poverty and Vice enacted in real life. The trouble is, that every one thinks that he or she are immune from this awful evil; but the sooner they realize that they are all susceptible to the awful danger, the better for society all around. The visible instances of dealing in human flesh only emphasize the stories often told to me by young girls with their own lips.

For some years past it was disbelieved by the general public that the present generation could stoop to such brutality, and I am not afraid to venture the remark that there are a great many people at the present time who do not believe that there is such a thing going on as white slavery or have even heard of the term "White Slavery."

Persistent effort, and actual witnessing of the conditions hereinafter described, have made enough evidence to convince the public. I will in truth bring out the actual facts of the problem of to-day, in the simplest language possible, so as to warn parents of the insidious forms of vice (White Slavery). I will evade nothing nor distort anything—this is a challenge, a sermon, a warning and a prayer.

L. L. KRAUSS,

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CHAPTER I

CAUSES OF WHITE SLAVERY

Look over the following causes according to my experience. They are: The lack of a municipal vice commission in each town; dance halls, improperly conducted; cheap hotels, improperly conducted; rooming houses, improperly conducted; amusement parks, improperly conducted; ice-cream parlors, improperly conducted; partitioned back rooms in saloons; curtained rooms in Chop-Suey joints; cheap and improperly conducted moving picture shows; picnics and outings, improperly conducted; street carnivals and circuses, improperly conducted; straw rides; canoeing; buggy rides; skating-rinks; old mills; ferris wheels; scenic railways; toboggan slides; bathing beaches; indulgences in all forms of these crude amusements; keeping late hours on the street and at dances; jitney rides; riding on the rear seat of a motor-cycle.

Lack of frequent conferences between minister, parent and child; lack of religious training and the love of God; lack of social discrimination; lack of brain development; lack of knowledge of the body; lack of kindness by parents in rearing children; lack of interest in their children by parents and guardians; parents' failure to explain to their children the dangers and pitfalls of the world; allowing young girls to answer advertisements for stage positions; lure of the city, lure of the stage and false ambition; association with curbstone loungers and pool-room hangers-on; precocious flirting; fascination of the new world to city sojourners from villages; horse-play of the curbstone loungers; secret meetings (dates); receiving mail at general delivery windows unknown to parents; lack of protection in factories, industrial institutions, department stores, hospitals, etc.; cigarette smokers and dope fiends, often termed nice fellows; laziness; dress; inexperience; ignorance; accepting invitations to go auto riding with strangers; whiskey and mixed drinks; habit-forming drugs; allowing inexperienced young girls to leave home alone; segregated, regulated, and tolerated vice districts; parents' use of vulgar and profane language; hasty marriages and not inquiring into the health of the young man; divorce and separation; our double code of morals; unhappy home conditions; bad recreation facilities; men's lack of self-control, moral weakness; seasonal trades; slot picture

machines; lack of sex instruction; factory life; domestic service; the lies men tell girls; the oily-tongued language twister; the degenerate.

Window Displays of Fashion Attire

Gowns exhibited in the department store windows throughout the country, are a shocking exhibition to my mind and go a long way toward corrupting the morals of the young girls of to-day.

The following item appeared in one of the daily papers:

"A tradesman who exhibited in his shop-window some wax female figures, scantily clothed in dresses cut extremely low at the neck, has been prosecuted by the police on the charge of corrupting public morals."

Obscene Pictures, Post Cards and Literature

I have seen, in my day, many of the most vulgar and obscene post cards in the hands of young men that surely go a long way toward corrupting the morals and degrading their own personal character.

These persons think it is a lot of fun and sport to exhibit these vulgar cards and also obscene literature—poetry, as they call it—the reading and huckstering of which is a disgrace and an outrage.

Salesmen Molesting Girls

There are numerous salesmen in all lines of business who need to be warned against molesting girls in the pursuit of their business.

In many instances when young ladies come into a store to make a purchase, some salesmen immediately begin a flirtation, concluding that the young lady might stand for the "Bull" (the slang designation for deceptive talk). Instead of treating them as a customer should be treated, with politeness, they try to force their attention upon them.

Business men are careless. In many instances they have failed to observe the conduct and tactics of their salesmen. This applies to all kinds of business, and if employers would take the interest in the uplift of Humanity that they should, they would be doing a great deal toward the betterment of Humanity.

TRUE STORIES AS TOLD BY THE GIRLS

Names Omitted for Obvious Reasons

Miss V—— told how she was walking home from the bakery at—— Street and —— Street, where she is employed, at about 4:30 Saturday afternoon, when she was grabbed by a heavy set woman, who with the aid of a dark-complexioned man, threw her into an auto. The woman had a red tailored suit and the man wore a heavy black mustache and black hair.

"The woman sat beside me in the automobile," says Miss V——. "She threw a heavy black veil over my face so that I couldn't see anything. Then she placed her arm over my mouth so that I couldn't scream. She said that she would kill me if I tried to call for help. She handled me 'awful rough.' The auto turned so many corners that I don't know where we went to. Finally we stopped. The man and the woman threw me out of the automobile, evidently through a door and into a room. Here they took off the veil. There was a table and several chairs in the room.

"It was in the basement. There was a window on the far wall. The man left to go to another room. There was a death-like silence for a few minutes. Then, in a coarse voice, she told the man to hurry up.

"What was going to happen? Were they going to kill me? The woman went toward the door again and called to the man. I looked at the window. I thought a lot in those few seconds. I glanced at the woman. She was still at the farther door. I placed a chair below the window. I stepped up on it. Folding my elbows, I smashed the pane. The woman grasped my skirt but I was too far out. I ran. I only know it was a flat building with wooden stairs behind. I ran until I passed a bakery at —— Street and —— Street and then I realized that I was past my home.

"I didn't say much about it this time. I told a few of the girls at the store, but that was all I did.

"Last Saturday I started to walk down town at about half-past six in the evening. As I turned into —— Avenue I noticed a touring-car, but I didn't think anything of it.

"When I got opposite the —— Church the automobile stopped. A woman got out, and I thought she was just going to go to her home. She grabbed me, threw me into the auto with the help of a man and drove

down to about —— Street and —— Street. She had her arm over my mouth all the time, but it was dark and they did not put any veil over my face. The woman wore a heavy veil and the man was dark. I am pretty sure it was the same couple.

"The machine slowed up at —— Street and —— Street and I managed to work one arm free, got the door open and escaped. The woman screamed and I dashed up the street. I was not going to tell anybody about it, but a friend of mine said I must, and I went with him to headquarters."

Miss V—— is just the type of girl the white slavers would pick out. She is small and not strong, and therefore a large woman could easily handle her. She has no home in —— City, having come to the city several months ago from —— City.

Miss S—— declares that as she was walking toward her home a little girl walking on the opposite side of the street called to her.

She went over to her and was seized by the man who was with the strange girl. He took her shoes and hat and then evidently became frightened and let her go. It is believed that two men walking toward them frightened the white slaver.

Miss B—— is being searched for by her mother, Mrs. F. P. ——, No. —— Avenue, South. Descriptions have been sent to the —— City police, and also the police departments of every city and town.

A note left by the girl told of an attack by a man. It follows: "I am going away until I am saner. I think I am losing my mind. That man's blow was a hard one, and I don't think it did me any good. Tell mamma not to worry. I am all right. I'll come back, but I feel I can't stay. Will some one see about the two library books? I know nothing of that man. It seems at times that it is a bad dream, and then when I feel my temples throb and that pain in my head I know that it's true. Don't let mamma worry. I'll be home after awhile."

When Mrs. P—— came home late Monday night a week ago she found Bessie, her hair disheveled, talking wildly about being attacked by a man. She burst into tears and pointed to the front door. Later the little girl recovered her composure sufficiently to tell how, when she answered a ring, she was met at the door by a man.

He had asked her whether her mother was in. Bessie answered no.

"He struck me with something on the head and I fell to the ground." Investigators believed that something frightened the man and he left, planning to capture her in some other way.

The story of the life of Miss Bessie is not different from most of the unfortunate of her class. In fact, it is a typical case. For this reason it is given here as she told it to her partners in degradation.

While a little girl in a small Illinois town she became dissatisfied with conditions in her home, and quarreled with her parents about some trivial matter. Previous to this she had picked up acquaintance with a stranger. He wanted her to go with him to Chicago, "where she could make plenty of money with little work." The result was that she left with him, her parents never to see or hear of her again while she was living. The man betrayed her. Left with a little child, she attempted to find employment to furnish money to support them. The department stores offered her \$4.00 a week. It was the same old story. She began to follow the suggestions of a sure way to increase her earnings. She sacrificed herself in every way that her child might be happy. The prettiest clothes were not too good for him. Many times she went hungry that her boy might have a new cap or a little blue coat. But the boy died when he was just a little over three years old. The tragedy broke his mother's heart, and she came to the big city and entered a house of ill-fame. She wanted to leave the life she was living. Everywhere she went she was met by the jeers of the heartless. She tried to get positions where she could get regular employment. She could not. She became despondent, entered a drug store and purchased a bottle of bichloride of mercury tablets. She opened the door and was in the gay street again. The darkness of the night was dispelled by the brilliant glare of the street-lamps and the flashing electric signs on every side. She glances up toward the hotel and her eyes rest on the soldier man. She forgets herself. Her thoughts run onto the others who have been helped on the downward path by the very thing that gleams before her—a beer sign. Down the gay thoroughfare she goes. She recognizes many of the "pimps" as she passes on the avenue. They sneer at her as, with bowed head and pale cheeks, she somehow feels her way through the crowd in front of the cabarets. She leans against the stone pillar at the entrance to the café. Her thoughts go back to her childhood—to her parents warning her—in the little Illinois village; to the moment of supreme happiness when she cast her lot with the man whom she believed sincerely loved her. She lived over again these days of her youth. She is happy, but only for a second. The scathing denunciation of the heartless degenerate who lured her away flashes before her, fresh courage stiffens her trembling hand, she raises the bottle, jerks off the cork and, desperate, throws the tablets into her mouth.

A wild form, writhing with pain, dashes into the resort; she throws herself on the bed, while the keeper of the disorderly house 'phones to the police. Life is all but extinct. Hysterically she calls for her aged father and mother. The doctor gets from the dying girl the names of her relatives. The girl is dead. The vile traitor who lured her onto death and destruction will never be able to apologize to her. The devil will never permit his charge in the hereafter to pay a visit to heaven, even though it be ever so short, for fear that he pollute so many of the people there that hell would be overcrowded. This girl was merely a victim of circumstance. She had no friends. The vice magnates, the men whose pockets are overflowing with the wealth made by trapping innocent girls, are allowed to carry on their traffic unassailed, while the girl victims are pressed deeper down into the mire by public apathy and unpunished villany.

Astounding Revelations—Girl's Own Story

I met a man at a dance-hall through dancing with him. He asked me if I would come back the next night and I told him I would. He said he would see me then. The next night he walked home with me and asked me to go to the theatre with him on Friday night. I accepted his invitation. After the performance he took me to a candy store and we had something to drink. That is all I remember until I woke up in a richly furnished room. A man was trying to force beer down my throat. I screamed and dashed to the door of the room. I found it was locked. I hammered on it while the man struggled with me. He was too drunk, he couldn't do much. Another girl unlocked the door and I ran past her, out into the hall and down the stairs and out into the street. I ran as fast as I could to ——— Street, where I took the car for home. This must have been about two o'clock in the morning. Because I failed to get home before midnight my mother decided that I had gone to spend the night with a girl friend.

I doubted the girl's story, as she would not say where she had met the man or give a description of him, saying that she did not remember in what dance-hall the meeting took place and she couldn't describe the man. She said, however, that while she was in the house she heard several persons come up the stairs and they all rang three short rings. I approached the place, gave the three short rings and was admitted. I stayed there for an hour or more and all who were admitted gave the same signal and I noticed that some were long and some were short. I was met at the door by the "Madame" and escorted up into the parlor.

The resort had several small parlors on the first floor. When I entered she was very careful not to let me see the other people visiting the house or the girls. The doors leading to the other rooms were all closed before she invited me in. Now and then I caught glimpses of the men and girls in the other rooms. They were having a gay old time. Whenever I passed from one room to another, the "Madame" was very careful to see that everything was all right before I entered. Several times she pulled the curtains to shield the girls. She acted as if she was secreting somebody and that she was afraid that I was searching for a girl. I questioned her in regard to her business. She boasted that she was going to continue running her disorderly house and that no one could close her up. I became suspicious as to this place being a white slave center. I heard some persons come up the stairs and enter the building. There was a scuffle in the hallway and I tried to force my way out, but was stopped by a maid who lifted a beer bottle in a threatening attitude. At that time I thought nothing of it and was trying to force my way out just to see what the woman in charge would do. A girl screamed several times and I asked what was the matter. The Madame said that one of her girls was always stealing her money secreted in her room, and that she had given her a bawling out and told her that she would have to leave the house and find some other resort.

"I hated to do it, because she was brought here by a good friend of mine who wanted to have her placed in a 'nice house,'" said the Madame, "but that is something I can't stand for; I won't have anything to do with a girl I can't trust." I thought no more of the incident, although I heard faint sobbing. I decided to go, and the maid again prevented me from going through the doorway leading to the hall. I went back into the main room and then around through another room into the parlor and out through the hall. Here the maid and the Madame stopped me, but I could see a canvas stretched along the hallway and heard footsteps. Evidently some one was leaving. I pushed my way forward and managed to see a man and a woman going down the stairs. I didn't think much about this until later on when I learned that the place was notorious as a place where girls were lured to, and that it was a way station in the white slave traffic.

The Madame made a practice of going to the department stores and getting acquainted with the pretty girls that attracted her. She would gain their confidence and tell them of a little birthday party she was going to give for her young daughter, who was about their age. Wouldn't they come and join in the good times? Of course, some innocent girls were trapped in this way. She would have a wine supper in

her most richly furnished rooms. These innocent girls would be fascinated by the luxurious surroundings. The Madame would tell them how easy it would be for them to make "a little money on the side." If this did not work the first time, she would invite them to another supper, before accomplishing their ruin. The Madame is very smooth, just the type of woman who could easily influence girls.

Girl a Prisoner—Terrible Story Told by a Sixteen-Year-Old Girl

He came to her father's farm near —— and asked for work as a hired hand. He was employed and soon became very attentive to Margaret. The girl, being young and unsophisticated, did not suspect him of attempting to trap her. He was good-looking and polished. He told Margaret that he was an artist, and that he was working on the farm to regain his health. She believed him and became deeply attached to him. Her father did not like the ways of the man and told him that he could not pay attention to his daughter. He persisted, and the father immediately discharged him. The man kept up the acquaintance of the girl by correspondence and sent her costly presents. Margaret began to think that she was old enough to manage her own affairs and one night, when her parents were away from home attending a social gathering, her wooer swooped down on the happy home and renewed his attentions. The father expected Margaret to follow to the gathering and when she did not arrive he called her over the telephone. The man was in the house at the time planning how he could carry off the girl. She answered the ring and told her father that she was just leaving and to expect her any minute. The moment had arrived. The man asked that he might take her to the party in his automobile. She was afraid her father would see him and kill him. Finally he won the girl over by his smooth talk, declaring that he would leave her a distance from the hall.

After he got her in the automobile he commenced making love to her, declaring he never would get along without her, that she was his first love. The automobile went on, but Margaret did not notice the direction in which it was going. She was carried away by his love-making. They were already on the way to the big city, when it suddenly dawned upon her that she was not going to the party. She was surprised for a moment, but with his hypnotic power he gained her confidence and she romantically gave her consent to an elopement. They were to be married when they arrived in the city. They went directly to a hotel. The girl protested when she found the minister was not there and said that she was going home. The man replied that she couldn't go

home that night, that it was too late, but he would take her back the first thing in the morning. She yielded to his pleadings after he had agreed to give her a room by herself. The next morning he was "tipped off" to the fact that the father was on his trail. He told the girl that he had arranged everything with the minister and that they would be married at once and then leave on their honeymoon.

"Now, my dear," he said, "fix yourself as prettily as you can and we will go to the minister and be married." She was happy. She sat on the sofa absorbed in dreams of future bliss. He left the room and, closing the door, said he would return in a minute. The minutes passed by rapidly until a half-hour had gone by. Then she walked to the door, still living in the land of dreams; she turned the knob and grew ghastly white when she found the door locked. Margaret, innocent and unsophisticated, did not know what to do. She was in a strange place and afraid to scream. She threw herself on the couch and wept, sobbing to herself, "If I were only home." She heard footsteps, suddenly a hand on the knob, she trembled with fear, the man walked in.

"My little darling crying. I didn't mean to be so long."

"Why did you lock the door?"

"Why, love, did that frighten you? I only did it to protect you in a strange place."

The manner in which he spoke brought back to her the old confidence in him. He ordered dinner to be brought into the room. After dinner she expected him to leave and go to his room. He didn't go. Her fears were realized. He refused to leave the room. She fought. He threatened to kill her if she screamed. The next morning he went out to get the breakfast, but to make sure she would not escape, he locked the door. Margaret knew that he was a traitor. What could she do? She saw a telephone on the wall. If she only could call her folks. He came back just as she was ready to take down the receiver. Margaret ate a little breakfast. He left the room, locking the door again. This time he was going to arrange for a trip. He came back before she could call her parents. That day he did not leave the room long enough to permit her to use the telephone. Night came and she was still at the mercy of her seducer. The next morning, when he left to get the breakfast, she succeeded in getting her aunt on the telephone. "I am locked in a room at the —— hotel, —— City; come quick." This was the message which her relative received. She was crying and her words were scarcely audible. Her uncle rushed to the hotel. He inquired of the proprietor as to

whether she had seen a young girl, sixteen years, light complexion, and wearing short dresses. The woman said no. He went to several hotels, thinking the girl had made a mistake. Not being successful, he called up his wife. "She is at the — hotel, Room No. 36. Margaret just called again." While the girl was telephoning the second time her seducer came back and caught her. He grabbed her, shook her and threatened to kill her, if she attempted to expose him. He left. It seemed years to the little girl before her uncle entered the room and rescued her. They were registered at the hotel as man and wife. The girl knew nothing of this. It was afterward found that her seducer was a married man, although not living with his wife.

Lost Girls

It has been my privilege to visit a number of morgues throughout the United States, at times where I have seen in the daily papers accounts of young girls, ranging between the ages of sixteen and nineteen years, who have committed suicide. The wages of sin.

They were brought to the morgue, their names announced in the daily periodicals. You would be overwhelmed to see how many thousands of mothers, fathers, sisters, brothers, guardians and others, come to the morgue to try and identify the dead body of the girl lying on the cold slab in the morgue.

This will give you an idea of how many thousands of girls are lost annually in the United States.

The following article appeared in the *Erie Evening Herald* of Thursday, July 20, 1914:

Missing Girls Finally Found

"Through the efforts of Mr .L. L. Krauss and Detective Ed Liebel, two Union City girls, who had been missing from home for a week, were located last evening. Their names are —, aged eighteen, and —, aged sixteen. Both are quite bright, and it is understood that an ambition to go on the stage had encouraged them to come to Erie. Their father came over to Erie, and the younger of the girls returned home. The other has obtained a suitable position, and will remain at — house on — Street, where both girls had been stopping since coming to the city. An Erie girl, named —, who had been missing for several days, has returned to her home on Lower — Street."



LOUIS L. KRAUSS

**Superintendent of Field work for The Bureau of Moral and
Hygienic Education, New York City.**

There remains for parents the task of teaching social discrimination to the crude, ill-trained girl, to warn them against the rough fellowship of the street, the fascination of a new world. The horse-play of the curbstone loungers seems ablaze with wit. In any town in the evening the streets are full of idle youngsters treading the beginning of "the primrose path." It would be well if they realized that the sidewalk element consisted of the failures in life—those who drop behind at school, those who fall down at athletics, those who lose their jobs, trying to compensate themselves out of the coarser pleasures of the street.

The Travelers' Aid

One of the daily occurrences, as told by an official of the Travelers' Aid, one of the splendid organizations situated in all the principal cities of the United States and which is doing good work. The women agents of the society are stationed at the railroad stations in the principal cities, their duties being to watch incoming and outgoing trains for young girls, and to help them in every possible manner. Among the trains unloading their travelers was a woman plainly dressed and of a matronly air, with a young and innocent girl. The clever official urged her way toward the pair and overheard the woman say to the girl: "Stop here for a moment; I won't be gone only a moment or so." To the unsophisticated bystander this remark would not sound at all suspicious, but it appeared to the agent that something might be wrong, and knowing her business to a "T," she began to watch developments. The woman returned and with the girl made for a car bound in the direction of the city's vice district.

The agent hailed a policeman, instructed him to 'phone to headquarters for an officer in civilian clothes, of the vice detail, and to await her call at the 'phone. Then she jumped into a waiting taxi, at the same time informing the chauffeur to follow the car, watch the woman and girl, when and where they alighted. When they arrived at the vice district the agent saw them enter a well-known house of ill repute. The agent then 'phoned to the officer in waiting at the depot, told him to hurry and meet her at a corner nearest the house, and in a very short time rescued the girl, none the worse for her experience, as she might have been had not the Travelers' Aid agent interfered.

Upon questioning the girl, it was found that she was from a respectable family of a nearby town. The professional female panderer opened a hair-dressing parlor in the same town, and inserted an advertisement

calling for girls to learn hair-dressing. This girl was one of a number who answered the advertisement and was employed to learn the business. After a short period of time the woman proprietor informed all the girls in her employ that they were full-fledged hair-dressers, assured them of employment at good wages, light work, and all the rest of the flagrant inducements. One by one they started off with the madam and had it not been for the cleverness of the agent in rescuing the first girl, all of the girls employed by her would have been lured to a life of shame. Such scoundrels and assassins as these panderers are, you will find lurking everywhere. Why wonder that so many innocent girls are lost?

*A copy of "HUMANITY" sent to a friend
may save a life.*



Free lecture warnings against White Slavery by L. L. Krauss.
1. U. S. Sub Treasury, Wall and Broad Sts., N. Y. City.
2. N. Y. Stock Exchange, Broad and Wall Sts., N. Y. City.
3. Madison Square Park, N. Y. City.

CHAPTER II

PRODIGAL SONS AND DAUGHTERS

A rich man's son in a small town, aged seventeen, with a childish and retarded brain development, decides that his little town is too small to hold him; that he needs more room. He makes up his mind to leave town, to show his pals that he can go out into the big world and "make good." After shaking hands with his college chums, he calls upon his mother and tells her the following: "Mother, I am going to leave town. I am going out into the wide world; I am going to make good. You know, mother, that this town is too small for me." Mother urges: "My boy, do not go; wait until you get more experience; wait until your brain develops along commercial lines and fit yourself for the big world before you leave." Mother is interrupted by her son, who says: "Mother, you do not understand" (as a great many sons of to-day imagine that they know more than their parents).

He leaves his mother and bids her good-by, struts into the office of his father. "Father," he says, pulling himself together and throwing his chest out, "I am going to leave town. I am going out into the big world, and I am going to make good." Father looks at him in amazement. He cannot convince the boy that he is too young and inexperienced to battle against the world. The boy is determined. Father finally gives in and says: "Well, boy, go out and sow your wild oats" (which has been proved to be the wrong theory in every case), hands him a bank-roll and bids him good-by.

The son buys himself a little suitcase, fills it up with a few red neckties, some white socks, a pair of rubber-bottom sneakers, then off to the big city he goes to show that he can make good.

He arrives there, walks up and down the main thoroughfare, gazing at the electric signs, tall buildings, and the gaiety which he calls life. He finally walks into a hotel, registers his name in big letters across the page, and is assigned a room. Every one around can see that he is a "simp" from some country town. He pays for his room in advance. The bell-hop takes him to his room and receives a tip. After the boy leaves the room, he looks all around, out through the window, and says to himself: "This is the life."

After brushing up a little, down the elevator he goes to the lobby. There he sees several chaps whom he considers hale and hearty fellows well met. They invite him into the café or bar-room to have a drink with them.

After he has had a few drinks his head begins to spin. He is left alone, for he has been trimmed by his chance acquaintances. When he sees that his pockets are empty, he is almost despondent, but he says to himself, "I will not give up, I'll make good yet." He retires, and upon awakening in the morning, he is compelled to look for a position. Looking around the lobby and in one of the chairs he finds a daily paper, picks it up (not having the price to buy one). He scans the "Help Wanted" columns until he comes to an advertisement which reads: "Young Men Wanted." He answers in person, and when he arrives at the place finds several already there, applying for the position. He, being a little neat in his appearance, finally succeeds in getting the place at \$7.00 a week instead of \$25.00 as he thought he was worth, because he came from a "Berg" and from well-to-do parents. To his amazement he finds that the business man requires brains and experience before he pays any salary considered worth while.

At the conclusion of his first day he finds a cheap rooming-house and secures a room at about \$2.00 a week and for his amusement he goes around town with a cane of the life-preserver variety on his arm to seek some pleasures. Walking through the lively district he is accosted by some one of the underworld and is initiated into its ways, first by introducing him to what is called some "good fellows," such as "Itchy Pete," "Skunk Eyed Finnigan," "Mike the Beak," and others, who in turn invite him to a drink, introduce him into the Sniffers' Club and to the Cocaine Fiends. After a little drink or two he is told how easy it is to make money in a big city. He is told how easy he can "Stick up a Guy," "Trim a joint" and become a "strong arm guy."

He is taken out on his first expedition. As in most cases, he is grabbed the first time, while the "wise guy" makes a "get-away."

He is brought before the Bar of Justice and the Clerk of the Court reads the charge, as follows: "Mr. Blank, you are charged with highway robbery. Have you any statement to make? Anything that you say now will be used against you." He is asked if he has a lawyer, and he answers "No." He is then assigned a lawyer by the court and in conference with the lawyer the poor "rummy" explains that he is the son of a rich man; that he is willing to take his medicine; that he does not want his folks and friends to know his predicament; to which the lawyer

replies: "No, kid, I can 'square it' for you and turn you 'loose.'" The lawyer then asks for an adjournment in order to acquaint himself with the facts in the case, which is readily granted by the Court. The boy is sent back to prison to a cell, the parents are notified by telegraph. Did you ever see the actions of a father of a wayward son when receiving a wire? Well, it is amusing. All excitement. He will rush to his wife and say to her: "Dear, look! look! our son is in trouble. I must go to the city at once." The mother pleads and says: "Didn't I tell you not to let the boy go? Didn't I tell you that the boy was inexperienced?" To which he answers excitedly: "Never mind now, get me my collar and tie and grip," and away he goes by the fastest train to the big city to bring back his boy.

Upon his arrival in the city he meets the lawyer, who in turn whirls him away in his machine to see the judge in person, where an introduction takes place and the facts in the case discussed.

The next morning the son is brought before the bar of justice for trial. The lawyer pleads the case and the boy is discharged. Father receives him with open arms, takes him out, fits him up with a new suit of clothes, has him shaved, fed, and away he goes on a return to his home.

When the father and son arrive at the station of their little town, the limousine is there, a crowd of the boy's pals and associates are there to greet him, with a hurrah. A big noise is made about the boy's return. He is congratulated upon all sides, over his great and rapid success. The father then wants the boy to marry a pure, clean, respectable, virtuous girl. Afterwards he is taken into his father's business as a director of the company; society receives the young man with open arms, after he has gone through every form of vice and sin. The man who has the daughter, fails to ask the father of the prodigal son whether the son is pure, respectable, clean and free from disease.

This is the story of the prodigal son of to-day, who, on the other hand, had a sister Grace, age just sixteen, with a brain development of one-half her age, inexperienced, and ignorant of the dangers and pitfalls of the world.

She is walking down the street and on the corner is congregated a number of curbstome loungers, so-called "nice fellows." As she passes by they make the following remarks: "Some kid," "some baby," "some doll," "some skirt," and invite her to a dance or some form of recreation. She accepts, and while they are dancing he twists the American language, "shoots the bull," promises the young girl every form of luxury and even promises to marry her, saying she is "some

chicken," "some shape." "Why, say, kid, you're losing time." "Come with me and I will dress you like an 'angel'"—the girl not knowing that he means the fallen angel kind.

After the dance he invites her to drink or a little refreshment. A number of boys and girls congregate around the table. He will say: "George, what are you going to have?" "John, what are you going to have?" Grace, what are you going to have?" "Oh, Harry, I don't drink," she replies, and Harry says, "Aw, come on, kid—have a little drink just for sociability's sake—don't break up the party." He finally orders the drinks, she takes a sip, finds it bitter and so exclaims. Harry says: "Come on, kid, drink it right down." (It's the quickest way to hell.) "It's all right, I'll see you through."

Unaware of the final consequences, she starts on the Primrose Path. Her head becomes dizzy. Her brain is in a whirl. She does not know where she is or what she is doing. The villain, after he has accomplished her ruin, in order to cover his tracks, sends her forth to the big city with a promise that he will join her in a day or two, giving her a few dollars and instructing her to get a room.

She leaves her home and arrives at the big city—finds a room and pays in advance. A week or so goes by. He never comes. Alone and frightened in her tiny room, she counts her few remaining pennies over, and as she sees how scanty is her store, the city walls take on an added gloom, nor can she weep as she has never wept before. Fighting the odds in a city, pitting baby strength against the roaring camps of vice and greed. Why wonder that she throws away her creed; why wonder that she drops her arms at length; and dare we sit in judgment—we who succeed?

She is finally compelled to seek employment. She finds a position in a restaurant, and along comes a man of the underworld and sees her. She is pretty, young and fair. Inexperienced in the ways of the world, again she hears: "Why, kid, you're an angel. You ought to be wearing fine clothes. Come with me, and I will see that you are well taken care of. You are too good to be in a place like this—come with me."

She falls again for this line of smooth talk and is taken to what she thinks is the home of the young man (which is a brothel); there she is made a white slave. After a few days, when one of these old "Poppy Guys" come around visiting—in other words, "looking them over"—the young girl pleads to him: "Won't you get me out of here? I don't want to lead a life like this. I want to go home." The man replies: "Yes, kid, I will get you out of here. I will do it now. I am going out to get a policeman," and leaves the place.

When he gets outside he commences to think that if he does interfere it will get in the papers, and he will be called as a witness, and his wife will know where he spends his time, so he leaves her there a White Slave—not bound hand and foot—but a White Slave just the same.

And again the young chap, the so-called "nice fellow," also comes around to look 'em over, and she again pleads to him to get her out of the house, and he says: "Kid, I'll get you out of here and do it now," and he too, when he gets on the outside, thinks of himself, that if this account gets into the papers his mother will know, and his fiancée will know where he spends his time, so he, too, leaves her there—still a White Slave.

But it is different with a fearless fighter and crusader, "doing something for humanity's sake," in reclaiming young girls from the underworld when he visits these places, and she appeals to him.

She immediately says, upon being informed that she will be rescued: "There is something in your voice that tells me that you will get me out of here." The Crusader: "Yes, rest assured I will get you out, but I cannot do it until to-morrow evening." The Crusader will the next day purchase a little skirt, a waist and a piece of clothes line, wrap it around his body, cover it up with his vest and coat, then return for the little girl.

He succeeds in gaining admittance to her room, then tells her to put on the clothes, take the clothes line, tie it to the leg of the bed and drop it through the window. She exclaims: "They will kill you if they catch you." To which he answers: "Never you mind. God is with us, and have no fear. Follow instructions; some one will be down at the bottom of the window to rescue you."

She is rescued and taken to the railroad station and brought back to her home town. Upon arriving there, we do not find father and mother or the friends of little Grace there to meet her or to congratulate her upon her return. No limousine, no dinners, no luxuries of life await her. The Crusader walks through the outskirts of the city with the girl, through the alley, round by the back door, into the kitchen. Father is notified of the return of the prodigal daughter. In his anger he upbraids her and shouts: "Get out of my house. You have disgraced your name. You have disgraced your family." She is ordered out of the house and while walking down the street on her way to church the men and boys will point the finger of scorn and say: "There she goes. She went the primrose path," instead of saying: "The poor girl, she had no



- 1 State line New Mexico, Texas returned white slave.
- 2 Chicago, runaway girl found by Mr. Krauss returned home.
- 3 Emigrant prevented from being taken to brothel.
- 4 Lecture to paper box factory girls Kalamazoo, Mich.
- 5 Left, Mrs. Clements, Secy. Travellers' Aid, Right, Miss H. McOmber, Indust. Secy. Y.W.C.A. Kalamazoo, Mich.
- 6 Mr. Krauss in his aeroplane on Indian Reservation
- 7 Open air lecture, Erie, Pa. by Mr. Krauss
- 8 R. R. Station Childress, Texas lecture on platform.
- 9 Mr. Krauss living among the Blackfoot Tribe Indians on reservation, State of Montana.
- 10 Open air meeting Vice District Chicago, Ill.

experience. She did not understand. No one told her of the dangers and pitfalls of the world. No one supplied her with the mental ammunition to battle against the ways of man."

The double code of morals has been applied. Unlike the prodigal son who is forgiven of sin, the poor girl is unforgiven.

THE PRODIGAL GIRL

BY LOUIS L. KRAUSS

Great scribes have told us of the comforts of home,
Its beauties, its love and its joy;
Where back to its quiet his sins to condone,
We welcome the prodigal boy.
They describe his dad with pardonable pride
And lustrous robes to unfurl;
Not one of the scribes have thought it worth while
To write of the prodigal girl.

The prodigal boy can take his former place,
As leader in society's mad whirl,
With never a word of his prior disgrace—
Not so with your prodigal girl.
A girl may come back to the home she has left,
But things are never the same;
The memory still lingers o'er loved ones bereft,
Society sneers at her name.

Maybe that's why, when a prodigal girl
Goes astray on life's erring track,
Her thoughts are of lips that scornfully curl,
And she lacks the nerve to come back.
Welcome the prodigal boy back to his place;
Be kind, be merciful, be just;
But don't shut the door in his weak sister's face,
Because someone's boy violated a trust.

HUMANITY

THE PRICE HE PAID

I said I would have my fling,
 And do what a young man may;
 And I didn't believe a thing,
 That the parsons have to say;
 I didn't believe in a God,
 That gives us blood like fire,
 Then flings us into hell because
 We answer the call of desire.

And I said: religion is rot,
 And the laws of the world are nil;
 For the bad man is he who is caught
 And cannot foot his bill,
 And there is no place called hell;
 And heaven is only a truth,
 When a man has his way with a maid,
 In the fresh keen hours of youth.

And money can buy us grace,
 If it rings on the plate of the church;
 And money can neatly erase,
 Each sign of a sinful smirch;
 For I saw men everywhere,
 Hotfooting the road of Vice;
 And women and preachers smiled on them,
 As long as they paid the price.

So I had my joy of life;
 I went the pace of the town;
 And then I took me a wife,
 And started to settle down.
 I had gold enough and to spare
 For all of the simple joys
 That belong with a house and a home,
 And a brood of girls and boys.

I married a girl with health
 And virtue and spotless fame;
 I gave in exchange my wealth
 And a proud old family name,
 And I gave her the love of a heart,
 Grown sated and sick of sin;
 My deal with the devil was all cleaned up,
 And the last bill handed in.

She was going to bring me a child,
 And when in labor she cried;
 With love and fear I was wild,
 But now I wish she had died.
 For the son she bore me was blind,
 And crippled and weak and sore;
 And his mother was left a wreck;
 It was so she settled my score.

I said I must have my fling,
 And they knew the path I would go,
 Yet no one told me a thing
 Of what I needed to know.
 Folks talk too much of a soul,
 From heavenly joys debarred,
 And not enough of the babes unborn,
 By the sins of their fathers Scarred.

ELLA WHEELER WILCOX.

CHAPTER III

WHITE SLAVERS' METHODS

It is fully demonstrated that in every city and in many of the smaller towns, a class of men exist whose business it is to procure young girls for this terrible "Traffic," under some false pretenses or misrepresentations, such as employment, moving picture actresses, and even marriage, or when the girl is intoxicated or drugged and not in the possession of her senses she is conveyed to some place and started on her immoral life, after which a share in the profits becomes the man's pay, unquestionably. In this outrageous procedure is found the explanation of many of the mysterious disappearances recorded in our daily papers.

I would urge that pastors have frequent conferences with fathers and mothers, separately, concerning "the need of insistent watchfulness in every home."

When the White Slaver Works

During the summer months, night and day is the busy season for the White Slaver; his various hunting-grounds are unknown to the general public, whose daily vocations keep them busy looking after a livelihood.

Where He Works

At the bathing beaches, mountain resorts, dance-halls, cabarets, moving-picture theatres, ice-cream parlors, small town fairs, exhibitions, rural districts, villages, on the street, in the railroad stations, on the street-cars, in the chop-suey joints, at the carnivals, skating-rinks, cheap hotels, rooming-houses, amusement parks, ferris wheels, scenic railways, toboggan slides, stage doors, at the general delivery windows, factories, department stores, industrial institutions, on the railroad trains, at theatrical booking agencies and theatrical boarding-houses, hair-dressing parlors, around auction-rooms, around garages, Chinatown, steamship landings, employment offices, recreation piers, pleasure boats, in the public markets, schools, colleges for girls, picnics, in the tenement-house district, circus and carnival grounds, etc.

How He Works

In secret, using the daily papers, inserting "ads" for chorus girls, moving-picture actresses, artist's models, governesses, high-class positions, himself a salesman, a book agent, a theatrical representative, an actor, a lover, posing as a rich man's son, taking an interest in young girls to better their condition, posing as a writer or traveling for the benefit of his health, pretending love at first sight.

Procurer's Method Exposed

Some instances: The young girl traveling alone; the girl is accosted by a so-called "Nice Fellow," who falls into conversation with her ("Cop her out," in the language of the underworld), he taking a lady's handkerchief out of his pocket and going up to her politely asks if the handkerchief belongs to her?—he knows well that it is not hers, but uses this cue as a means to start a conversation, after which he finds out all about her; playing the part of a gentleman, he offers his assistance to guide her to a boarding-house. Then there are the chauffeurs at various stands in the public highways, who are used to decoy girls to houses of ill-fame, also the cheap actor traveling with cheap shows. When he arrives in a town he plays up his profession, claiming to be the leading man, having plenty of time to spare, he uses it for immoral purposes, "bulling" innocent girls in the small town who are easy prey for these scoundrels. I have been in many vice joints of various kinds, through the subterranean passage of the underworld, through the caves of curiosity, throughout the United States, Mexico and Canada and know the various methods of the procurer and panderer. The panderers will sit around their dens of vice, scheme and plan how to get girls for the life in the underworld. They will scheme and plan just as bankers and directors do, sitting around their tables, scheming and planning how and to whom to loan their money. The following is one of the pet schemes of the panderer and procurer and is used more frequently than any other:

They first figure out what territory they intend working in. They arrive at the place they are about to work, pick out some innocent store-keeper, make a few purchases of him, obtain his good will, and ask to be allowed to receive applicants for positions for which he is about to advertise. They are very seldom refused this permission. They then go to the newspaper of the town and insert an "ad," something like the following: "Young girls wanted for the stage, for moving-picture plays or choruses. Paid while learning and rehearsing." In almost every

town there are young girls who have some time in their life taken part in some church or charity theatricals who after their performance were told by some of their friends that they played their part fine, and that some day they would become a great actress. These innocent little girls, upon seeing this advertisement in the daily papers, apply at the address given by the panderer, hastening to answer alone. When they arrive at the stipulated place, one procurer or panderer is there to receive the applicants. His accomplice is across the street to give warning of any danger. The girls applying for the position are informed by the panderer that he is very sorry that all the girls necessary have been employed. The girl then replies that she is sorry and asks if there is no chance. The panderer then requests her to furnish him with a photo of herself, age, address and all details concerning her parents. If she complies with that request he tells her that just as soon as there is an opportunity, he will give her the first chance. These innocent victims hasten to comply with the request and furnish the panderer with the photo and the necessary data. In this way, a dozen or more photographs are collected and the panderers leave town without taking any girls with them at the time. A few weeks later, however, one of them returns with a photo of the girl he is about to procure. He walks right up to the front door of the home of the little girl and calls for the parent, and inquires for the little girl, at the same time stating that he represents some theatrical agency or company, stating that one of the girls in the company about to start on the road has been taken ill suddenly, and in order to fill the vacancy he tells the mother that her daughter's name appears first on the list. "I have come here to take her with me." The girl is then called and told of her grand opportunity and how fortunate she is. The parents then help pack her clothes and she is given over to the supposed theatrical representative without any investigation upon the part of the parents, and sent off to a life of shame in company with one of Satan's delegates.

THE WORKINGS OF WHITE SLAVERY

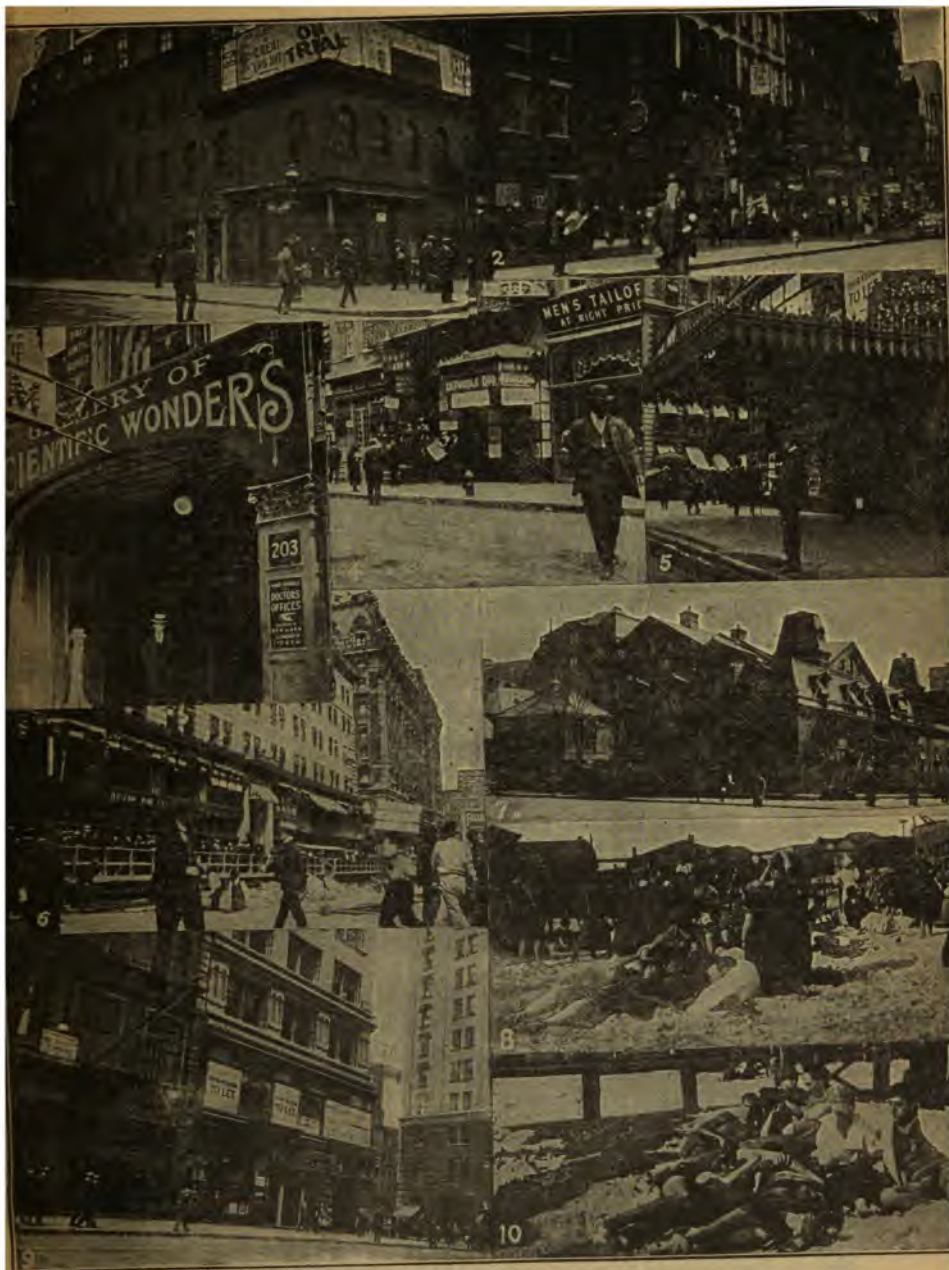
Prevention and Cure

A WARNING—An ounce of prevention is worth a pound of cure—always. Prevention is a bliss compared to an awakening, too late, to a tragedy and tears. It is the parents who foresee the evil, but they who jest and make light of the subject, just because they have gotten by, so far, are the ones punished.

But the punishment does not fall on the parent only—the greater punishment falls on the children, therefore, the harder to bear. But, alas, it is too true, the tragedy is played on the stage of life with the young children who are dear and near to our hearts as the actors in their respective rôles—paying the penalty of the parents' folly in not taking their children into their confidence and warning them of the tragic end of a life of shame. It makes terrible reading, but the facts are terrible, and ignorance of the facts is no preservation of innocence. These two, *Ignorance* and *Innocence*, are Satan's invitation to disaster which is worse than death. His delegates are in every sphere, influencing those who are careless. There are two kinds of delegates. Satan believes in equal suffrage—fifty-fifty, as it were. He gives woman as well as man a chance on earth to influence the weak and unprotected. It is an undisputable fact that these fiends delight in wickedness, spinning their webs as spiders, and using their keen wits to accomplish human suffering. In all my experience I have found it a difficult matter to make people believe that the ruining of girls is really a trade—but it is a trade, just the same as there is a trade in beef on the hoof or other merchandise. Examination of White Slavers, crusades, investigations conducted, and millions of dollars spent in the pursuit of evidence in many cities throughout the United States have proven this to be a fact.

Where do these young and innocent girls come from? is the cry on every side. The answer is, from the country towns, rural districts, small cities, and even the large cities. All through lack of the physiological knowledge of the body, the dangers of violating the laws of nature, the lack of brain development, and because country folks do not understand the conditions that exist outside of the home or the town in which they live. Parents do not know the way to go about protecting their innocent daughters.

The radical remedy is in school and home teaching. Every parent should teach their children the mysteries of life. No parent should take it for granted that their daughter is capable of taking care of herself. Children should be taught to guard themselves against chance acquaintanceship—man or woman—nor should they be allowed to associate with those whose personal character is not known to them. No girl should be allowed away from her country home, unprotected, under any circumstance. When a girl is once ensnared or imprisoned in a house of ill-fame she has no means of escape. Her clothes are taken from her and angel clothes are substituted. In such a way she could hardly make her way to the street. She is literally a prisoner—a White Slave, friendless, alone, and unprotected, and violence or other means are employed by her



The notorious "Haymarket" 30th St. & 6th Ave., N. Y. C. Now closed.
 The once notorious "14th" Street at N. Y.
 Quack Museums over 50 closed up by N.Y. Authorities, 1915. 4 Poodle Dog Cabaret W. 40th St., N.Y. Close
 Putnam Theatrical Agents Building, New York. A place to locate stage struck girls.
 Bellevue Hospital, New York, where thousands of poor young girls are treated for terrible diseases annually.
 Bathing beach behavior of some of the so called refined folks.
 The famous Cafe De Paris, Broadway and 42nd Street, N. Y. demolished.
 Bathing suits should not give one the right to be vulgar on the Beaches,

deceivers to accomplish her ruin. Should she write a letter to her parent or her guardians, it would never reach the mail-box. Once she is ensnared almost all possibility of escape is lost. I term this enforced prostitution. Prevent the crime and protect the victim is the only remedy, and that by constant compulsory moral, hygienic, eugenic and sex education.

Preventing Girls from Entering the Underworld—The Four Degrees

During one of my lectures in a certain town, I was handed a card, with a name and address on, to which place I was requested to call after my lecture, which I did.

Arriving at the house, a gentleman explained to me that he had lost a daughter. He explained that she was a college graduate, that she sang in the church choir, was a good pianist, a good elocutionist, and accomplished in every way. She had, at one time, taken part in a theatrical performance, and was greatly applauded for the rôle she had played. She had an ambition to go upon the stage. During the summer season there was a theatrical stock company in the town, and in the company there was what is called "a matinée idol," the kind that gives a matinée performance on a Thursday afternoon for ladies only, and photos to all the ladies at a reception after the play, held on the stage. This young girl of seventeen visited the theatre, and after the performance she, too, received a photograph of the matinée idol, and when she asked the question whether she was fit for the stage, she was informed that she was a perfect figure, just the right sort, and bound to make a success upon the stage. This thought constantly haunted her, and she fell a victim to the trap set for her through the matinée idol. The man offered all kinds of money for the return of his child, but she was lost and was never heard from.

I told the gentleman that if he would give me the details and photo of this young girl that I would institute a search for her. Upon arriving at my home, and after a brief vacation, I called together some of my assistants and informed them that we were out to find this girl. After making a search throughout the country all hope for her recovery was abandoned.

While looking for this particular girl my assistants and myself were one evening in a cabaret at — Street and Broadway, New York, now since closed on account of its vulgarity. I was seated at a table near the stairway or door. After a few moments the waiter, whom I knew to be a man of the underworld, asked me if I would have a drink. I told him no, but I would take a cigar. Handing him a dollar, I received no

change and he said, "Thank you" (you have got to be an easy mark if you go into a place like this), and after a while several ladies and gentlemen came down the stairway, among whom was a young girl no more than sixteen years of age, and by her dress and make-up I was convinced that she was some poor, silly girl from a small town.

Using the language of the underworld I gave her the office, which means a nod and a wink to attract her attention, she smiled and I stood up and said to her: "Hello, kid, where did you blow in from?" and she answered, "I beg your pardon." This answer convinced me that my calculations were right. She was from the country, because the hardened, experienced girl of the underworld does not say, "I beg your pardon." I asked her to be seated, which she did, and then I asked her again where she came from. She told me from a big city and I knew she was lying. I asked her to have a drink for sociability's sake, that I liked her company, and she replied that she liked mine. I asked her what she would have to drink, and she said she did not know what she would drink. I asked her if she ever had a drink before, and she said she had, chocolate sundaes, milk, and lemonade. I asked her if she ever had a good drink, and she said no. I told her to look around, that there were drinks standing on the tables and she could have any drink she thought she would like. To my surprise she spied a green drink on the table opposite (a crème de mint with ice, a little olive with a toothpick stuck in it). This is the kind of a drink she called for. I said to her: "No, girlie, that is a little too strong to start with; let's have a little White Rock; it will do you good, and I like it." She said: "What is White Rock?" By that remark I was again convinced that she was new to the life of the cafés.

I ordered two splits of White Rock, gave the waiter another dollar and received no change. She drank it and said it was fire. She said: "I am glad I met you, and I like good company." I told her that I, too, liked good company. "Now," I said, "girlie, how did you come to New York, and what did you come here for?" She said: "I really cannot tell you, it is a secret." I told her that if we were going to be friends I wanted her to tell me. She then opened her little mesh-bag and withdrew a card, upon which was the address of a certain man known to me to be a man of the underworld and the address of one of the most notorious places in New York, and since been closed. I looked at the card, returned it and keeping in my mind that it was a lucky thing for her that she met me. She then began to tell me the following. She said: "There was a gentleman, a real nice fellow, came to her own city about a month ago, and he took girls for a moving-picture play. He

took quite a few of them, and he said he liked me very much and was going to make me the star in a moving-picture play."

Being on friendly terms with her parents she could not see her way clear to leave home without having a quarrel. A month had passed and she finally provoked a quarrel and left home, came to New York to become a moving-picture star, but a gentleman on the train asked her to meet him at this place, and that she knew she was right when she saw the lights and the handsomely gowned women with beautiful feathers, diamonds and glitter and the men in evening clothes; that she knew more and had more sense than her own family, and that she had lost a whole month. Those girls who went away before her must be full-fledged stars by now. I gave her the card and as she opened her mesh-bag it accidentally fell to the table, and I noticed the amount of money she had in her pocketbook, which was a nickel and four pennies. This was her bankroll and in this condition she arrived in New York. She then began saying: "Oh! ain't that a beautiful gown, beautiful feathers; ain't this the life; I'm so glad I came (little dreaming of what was to happen to her that night).

I said to her: "Now, girlie, if you want to see the life I'm the guy who can show it to you," and that I would show it to her if she would come with me, and she readily agreed. I told her we were going to take a taxi ride. She shouted, "A real taxi!" and I said yes. We then left the place, went upstairs and I instructed the chauffeur to drive me to Fourteenth Street. While going down Broadway she began looking out the taxi window, taking in all the sights until we arrived in front of a row of saloons, upon which were signs reading, "Family Entrance" (they were not satisfied with getting father drunk, they wanted the whole family). We went in through the hallway of one of these saloons, to the rear of which was a dance-hall with tables around, where sat a number of young men smoking cigarettes and drinking, and young girls sitting around, and an orchestra playing some of the popular airs of the day. A girl, dressed in a vulgar costume, was singing one of the popular songs.

The atmosphere of the place was disgusting to myself and the young girl. She immediately realized that there was a difference in "The life," as she called it, from where we came from uptown. The crowd began shouting at me: "Why don't you buy the Kid a drink? you big stiff, you big boob, you rummy," and such epithets. I was compelled to listen. The portrayal of this type of the underworld did not meet with her approval, and she asked to be taken out, to which I readily assented. We immediately left the place, re-entered the taxicab, and I beckoned to the chauffeur to take me to Chinatown. She again commenced to

admire the sights as she saw them on our trip down Third Avenue and the Bowery—her “Oh!” and “Ah!” Asking where we were going, I answered: “Oh, it is all right, we are going in the right direction.” She thought we were going uptown to where I had met her.

Arriving at Chatham Square and Mott Street, we began a slumming tour. We first entered a chop-suey joint with its curtained rooms; its peculiar odor and amazing sights all combined appealed to her as being “The life.” Not wishing to waste much time here, we then went to the Joss House and there the Chinaman in charge explained to her the different curios that were in the place. She seemed to be delighted with all of its nonsensical treasures but did not know what was in store for her. I then took her into the Chinese Theatre in Doyer Street, and from there up a flight of rickety stairs to the Chinese gambling house. From there we went to a real Chinese opium den. Being known in these quarters, through my friend, Chuck Connors, who has since passed away, it was easy for me to enter the various places.

Upon entering the opium den we were shown the room and the cribs upon which opium-smokers and dope fiends lie and hit the pipe and sniff the coke. The odor and the scene made her dizzy, and my explanation of how so many girls have passed many evil hours in these places, caused her to faint. I had to take her up a flight of stairs in the open in order to revive her. The officers in citizens’ clothes who knew me were compelled to keep the crowd that congregated around me from lynching me, thinking that I was a kidnapper, but upon being assured that I was all right the crowd let me pass, and when the girl regained consciousness, she began to cry and said: “Oh, take me back uptown, I don’t want to see any more of this kind of life.” I began to scold her and said: “Now, girlie, you are with me and you are all right; do not be afraid.” We entered the taxi again and I told her we were going uptown. This seemed to please her. We arrived at a museum of anatomy on the Bowery, called the Chamber of Horrors—there to give what we call the Third Degree. I showed her the different parts of the human body—both male and female—pointing out those parts of the body susceptible to disease, how it originates, how it destroys the body, and the final consequences. She began to scream and howl, exclaiming: “I want to get away from here.” Then I told her that everything was all right, not to lose courage, and that I thought probably she wanted to see these things. Assuring her that I would take care of her, we again entered the taxi and went to a hospital uptown on the East Side, where hundreds of young girls apply annually for treatment for diseases contracted while passing through the underworld. Upon arriving there we were taken through one

of the wards where young girls ranging from the ages between sixteen and twenty-two were lying awaiting death. The nurses in charge, upon seeing me with a young girl, knew what I was there for. I began asking the nurse about the first girl—one about seventeen years of age—what was the trouble with her? The nurse answered: "Oh! she has contracted a horrible disease, has been here for two weeks and is expected to die in a day or two." The girl with me began to show signs of fear.

I immediately asked the nurse about several more girls as we passed along; the answers to my questions were in rapid succession. "This girl will die in a week, this girl will die in two weeks, and this girl may die at any moment." Just then, the girl fell to her knees and commenced to cry and pray, and such tears and such prayers.

If you ever have seen tears as I have seen and heard the prayers that I have heard, you could understand more thoroughly the tortures that this young girl was undergoing. She began tugging at my coat, exclaiming: "Oh, please get me out of here; I want to go home to my mother. I'll be a good girl and do what mother and father and sister and brother say, if you will only get me home." I said to the girl: "Don't be frightened. Come over to the window and get a little fresh air, and calm yourself" (this was merely a ruse to get her to look across the river to what is called Potter's Field). I explained to her that that was the place where young girls are finally buried; that many anxious parents are still waiting for a letter from those who have left their happy homes, victims of the panderers and procurers of the underworld. The four degrees were then completed, and the finale was this, that I asked her for the real address of her parents, her real name, and for the card that she had in her mesh-bag, all of which she gave eagerly. She was then taken to one of the boarding-houses conducted by a good Christian, to await further investigation that would be made by telegraphing to her parents to inform them that their daughter was safe.

Upon receiving a telegraphic answer as to the authenticity of the statements made by this girl, the next day a ticket was purchased for her and she was put aboard the train with instructions to the conductor not to allow any person to talk to her en route to her home. She was supplied with money for food and other necessities, and sent safely back to her family, with instructions to her parents to meet her at the train and not to scold her, but to treat her kindly—that she had already learned a lesson that she will never forget. This four-degree episode is the cure I administer to any young girl whom I find about to enter the underworld, or to recover or reclaim one who is in the underworld. The trouble is that the panderer and procurer always picture the bright side of the life of the

underworld, never letting their innocent victims know anything about the steps that they are to take downward, nor letting them know of the final consequences. It is, therefore, up to the parents to take their children into their confidence and warn them of the consequences of leaving a home where they have three meals a day, a clean bed to sleep in, and where they are surrounded by those who love them. Let others profit by this lesson.

Sixty Thousand Girls Annually

Every year sixty thousand girls die that enter into a life of shame. Can you picture these sixty thousand girls on parade, marching down your main thoroughfare, headed by Satan and his gang of delegates (procurers and panderers), the girls carrying banners on which reads, "I am a prostitute or a white slave. This is my condition caused by ignorance because my father, my mother, my guardian failed to tell me of the dangers and pitfalls of the world." These young girls, ranging between the ages of sixteen and twenty-two, die at the rate of one every seven minutes from diseases contracted while traveling through the underworld.

Have you a daughter to spare to "give" to this life, or are you in favor of white slavery. If not, I ask you, dear reader, to enlist in the army of workers to wipe out this nefarious evil. It can be done, but not all at once.

A century ago when men advocated and fought for the abolition of black slavery, they were called all sorts of names. They fought against black slavery until the time of the Civil War in America, when Abraham Lincoln, by the aid of bullets, bayonets, guns and some real men, fought and abolished black slavery. So black slavery was wiped out, but to-day we have another phase of slavery known to all as White Slavery. This white slavery can be wiped out and by one method only, not by toleration, segregation, incarceration, humiliation, investigation, or legislation, but by "Education," beginning with the parents, who should be taught the care of children. The child's training should be commenced in the home and be further supplemented by school instruction.

The Awakening of Conscience

The time is coming when the question of doing as one likes with his own body will be a thing of the past. The time is coming when men and women will be educated morally and mentally to combat against their animal instincts.

Facts about vice and disease are now being more fearlessly discussed. The "plain truth," as it were, is being told as we are taught that obedience to the law means liberty, so men must be taught that disobedience to the laws of nature, result in disease and its quick destructive action upon the mind and body. Slowly and surely, the warning will have its influences and change for the better. Prevention of immorality and disease, preached day in and day out, should to the boy and girl of to-day bring forth most vividly the punishment of sowing "wild oats" and that immorality is not necessary to health. The so-called necessary evil is a base invention unworthy of consideration.

Men must be made to think of the thousands of women who undergo abdominal operations. They must be made to realize that women's sex organs are being removed on account of disease given to them by man, it being born of a life of immorality. Men must be taught to know that vicious disease is not confined to any certain class. Ask your own family doctor. He will tell you, as thousands of reliable professors and medical men of the world will tell you, that a large percentage of the men of to-day who marry are inoculated with malignant diseases, subjecting the woman they marry to the same, thereby affecting the unborn. Day after day, the bodies of these innocent women are subjected to mutilation, consequently suffering sterility and becoming permanent invalids, suffering in silence, constantly compelled to look upon blind, weak, crippled and sore children, a sight which bears the mark of disease and degeneration. The facts are true and I challenge anyone to prove the contrary, as everyday occurrence, yet women will lay themselves open to such a life, calling it the "Will" of the Supreme Being. Some childless, women married to a man who knew the consequences, a man who thought he could fool nature, a human being of no use to the world. She, the wife, must endure until disease and death finally claim her. Ask yourself this question: Shall I let my children grow up without telling them these truths?

Clergymen marry men of notoriously impure lives to innocent young girls; they marry professional criminals. To those affected with communicable and deadly diseases, clergymen should be empowered to have the right and be compelled to demand that those who apply to him to be married be physically fit. A marriage certificate should presuppose a physician's certificate. Thus dealing with marriage, there would be less occasion for homes for blind, cripples, idiots, and feeble-minded children; less widows and less widowers and motherless and fatherless children.

The Wrong and the Right Way

There is a wrong and a right way to correct the social evil. Men who are in charge of the enforcement of the laws, who have become officials through civil service requirements, have no fear of political disaster; they do their duty. Where law enforcement is difficult the positions should come under civil service requirements.

I never could see the result that has been gained by investigations and reports alone. No people, young or old, can be made moral by an act of the Legislature, and it is a wrong idea to try to govern bad men by the rule of the courts or the legislative club.

Men of the underworld are to be found everywhere, wise, cunning actors. Your daughters are exposed to their influences. The following fact will prove that. A young man who was convicted of procuring at the city of Flint, Mich., heard the following remarks from the Judge when he sent him up for five years and a fine: "Sir, I apologize to the murderers, burglars and pickpockets in Jackson prison for sending a man like you in their midst."

Make more courageous men and fewer cowards and conditions will be improved. The men of to-day will visit and patronize these evil places in secret, then they try and cover up their filth in a way that parents, wife or sweetheart will be unable to discover.

The evacuation of red light districts, enlargement of parks and playgrounds, and real supervision of all the public places, is the remedy for the social evil.

Raise the age limit when a child should be permitted to go to work and let her at least receive the benefits of an elementary education in school.

On a whole, this generation is just about as good as the cash system of morals will permit, and that there is as much immorality among the higher educated classes as there is among the poor. We are giving too much of our time to old sinners.

*A copy of "HUMANITY" sent to a friend
may save a life.*

CHAPTER IV

THE LAW OF THE LAND AND THE WHITE
SLAVER*White Slave Traffic Act*

Department of Justice
Office of Special Commissioner
for the Suppression of the White Slave Traffic
Baltimore, Md.

October 1, 1912.

To all officers and others concerned:

Your attention is invited to the act approved June 25, 1910, entitled "An act to further regulate interstate and foreign commerce by prohibiting the transportation therein for immoral purposes of women and girls, and for other purposes," which reads as follows:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the term "interstate commerce," as used in this act, shall include transportation from any State or Territory or the District of Columbia to any other State or Territory or the District of Columbia, and the term "foreign commerce," as used in this act, shall include transportation from any State or Territory or the District of Columbia to any foreign country and from any foreign country to any State or Territory or the District of Columbia.

SECTION 2. That any person who shall knowingly transport or cause to be transported, or aid or assist in obtaining transportation for, or in transporting, in interstate or foreign commerce, or in any Territory or in the District of Columbia, any woman or girl for the purpose of prostitution or debauchery, or for any other immoral purpose, or with the intent and purpose to induce, entice, or compel such woman or girl to become a prostitute or to give herself up to debauchery, or to engage in any other immoral practice; or who shall knowingly procure or obtain, or cause to be procured or obtained, or aid or assist in procuring or obtaining, any ticket or tickets, or any form of transportation or evidence of the right thereto, to be used by any woman or girl in interstate or foreign com-

merce, or in any Territory or the District of Columbia, in going to any place for the purpose of prostitution or debauchery, or for any other immoral purpose, or with the intent or purpose on the part of such person to induce, entice, or compel her to give herself up to the practice of prostitution, or to give herself up to debauchery, or any other immoral practice, whereby any such woman or girl shall be transported in interstate or foreign commerce, or in any Territory or the District of Columbia, shall be deemed guilty of a felony, and upon conviction thereof shall be punished by a fine not exceeding five thousand dollars, or by imprisonment of not more than five years, or by both such fine and imprisonment, in the discretion of the court.

SECTION 3. That any person who shall knowingly persuade, induce, entice, or coerce, or cause to be persuaded, induced, enticed, or coerced, or aid or assist in persuading, inducing, enticing, or coercing any woman or girl to go from one place to another in interstate or foreign commerce, or in any Territory or the District of Columbia, for the purpose of prostitution or debauchery, or for any other immoral purpose, or with the intent and purpose on the part of such person that such woman or girl shall engage in the practice of prostitution or debauchery, or any other immoral practice, whether with or without her consent, and who shall thereby knowingly cause or aid or assist in causing such woman or girl to go and to be carried or transported as a passenger upon the line or route of any common carrier or carriers in interstate or foreign commerce, or any Territory or the District of Columbia, shall be deemed guilty of a felony and on conviction thereof shall be punished by a fine of not more than five thousand dollars, or by imprisonment for a term not exceeding five years, or both such fine and imprisonment, in the discretion of the court.

SECTION 4. That any person who shall knowingly persuade, induce, entice, or coerce any woman or girl under the age of eighteen years from any State or Territory or the District of Columbia to any other State or Territory or the District of Columbia, with the purpose and intent to induce or coerce her, or that she shall be induced or coerced to engage in prostitution or debauchery, or any other immoral practice, and shall in furtherance of such purpose knowingly induce or cause her to go and to be carried or transported as a passenger in interstate commerce upon the line or route of any common carrier or carriers, shall be deemed guilty of a felony, and on conviction thereof shall be punished by a fine of not more than ten thousand dollars, or by imprisonment for a term not exceeding ten years, or by both such fine and imprisonment, in the discretion of the court.

SECTION 5. That any violation of any of the above sections two, three, and four shall be prosecuted in any court having jurisdiction of crimes within the district in which said violation was committed, or from, through, or into which any such woman or girl may have been carried or transported as a passenger in interstate or foreign commerce, or in any Territory or the District of Columbia, contrary to the provisions of any of said sections.

SECTION 6. That for the purpose of regulating and preventing the transportation in foreign commerce of alien women and girls for purposes of prostitution and debauchery, and in pursuance of and for the purpose of carrying out the terms of the agreement or project of arrangement for the suppression of the white-slave traffic, adopted July twenty-fifth, nineteen hundred and two, for submission to their respective governments by the delegates of various powers represented at the Paris conference and confirmed by a formal agreement signed at Paris on May eighteenth, nineteen hundred and four, and adhered to by the United States on June sixth, nineteen hundred and eight, as shown by the proclamation of the President of the United States, dated June fifteenth, nineteen hundred and eight, the Commissioner-General of Immigration is hereby designated as the authority of the United States to receive and centralize information concerning the procurement of alien women and girls with a view to their debauchery, and to exercise supervision over such alien women and girls, receive their declarations, establish their identity, and ascertain from them who induced them to leave their native countries, respectively; and it shall be the duty of said Commissioner-General of Immigration to receive and keep on file in his office the statements and declarations which may be made by such alien women and girls, and those which are hereinafter required pertaining to such alien women and girls engaged in prostitution or debauchery in this country, and to furnish receipts for such statements and declarations provided for in this act to the persons, respectively, making and filing them.

Every person who shall keep, maintain, control, support, or harbor in any house or place for the purpose of prostitution, or for any other immoral purpose, any alien woman or girl within three years after she shall have entered the United States from any country, party to the said arrangement for the suppression of the white-slave traffic, shall file with the Commissioner-General of Immigration a statement in writing setting forth the name of such alien woman or girl, the place at which she is kept, and all facts as to the date of her entry into the United States, the port through which she entered, her age, her nationality, and parentage,

and concerning her procurement to come to this country within the knowledge of such person, and any person who shall fail within thirty days after such person shall commence to keep, maintain, control, support, or harbor in any house or place for the purpose of prostitution, or for any other immoral purpose, any alien woman or girl within three years after she shall have entered the United States from any of the countries, party to the said arrangement for the suppression of the white-slave traffic, to file such statement concerning such alien woman or girl with the Commissioner-General of Immigration, or who shall knowingly and willfully state falsely or fail to disclose in such statement any fact within his knowledge or belief with reference to the age, nationality, or parentage of any such alien woman or girl, or concerning her procurement to come to this country, shall be deemed guilty of a misdemeanor, and on conviction shall be punished by a fine of not more than two thousand dollars, or by imprisonment for a term not exceeding two years, or by both such fine and imprisonment, in the discretion of the court.

In any prosecution brought under this section, if it appear that any such statement required is not on file in the office of the Commissioner-General of Immigration, the person whose duty it shall be to file such statement shall be presumed to have failed to file such statement, as herein required, unless such person or persons shall prove otherwise. No person shall be excused from furnishing the statement, as required by this section, on the ground or for the reason that the statement so required by him, or the information therein contained, might tend to incriminate him or subject him to a penalty or forfeiture, but no person shall be prosecuted or subjected to any penalty or forfeiture under any law of the United States for or on account of any transaction, matter, or thing concerning which he may truthfully report in such statement, as required by the provisions of this section.

SECTION 7. That the term "Territory," as used in this act, shall include the district of Alaska, the insular possessions of the United States, and the Canal Zone. The word "person," as used in this act, shall be construed to import both the plural and the singular, as the case demands, and shall include corporations, companies, societies, and associations. When construing and enforcing the provisions of this act, the act, omission, or failure of any officer, agent, or other person acting for or employed by any other person or by any corporation, company, society, or association within the scope of his employment or office shall in every case be also deemed to be the act, omission, or failure of such other person, or of such company, corporation, society, or association, as well as that of the person himself.

SECTION 8. That this act shall be known and referred to as the "White-slave traffic act."

Information concerning any violation of this law should be communicated to the United States attorney for the proper district, to our local white-slave officer, or to this office.

S. W. FINCH,

Special Commissioner.

PANDERING

Detention of Females

§ 1 Detention by debt or otherwise of females in house of prostitution, etc.—penalty.

(HOUSE BILL NO. 632. APPROVED JUNE 9, 1909.)

AN ACT to prevent the detention, by debt or otherwise, of female persons in houses of prostitution or other places where prostitution is practiced or allowed, and providing for the punishment thereof.

SECTION 1. *Be it enacted by the People of the State of Illinois represented in the General Assembly:* That whoever shall by any means keep, hold or detain against her will or restrain, any female person in a house of prostitution or other place where prostitution is practiced or allowed, or whoever shall, directly or indirectly, keep, hold, detain or restrain, or attempt to keep, hold, detain or restrain, in any house of prostitution or other place where prostitution is practiced or allowed, any female person, by any means, for the purpose of compelling such female person, directly or indirectly, to pay, liquidate or cancel any debt, dues or obligations incurred or said to have been incurred by such female person, shall, upon conviction, for the first offense under this Act be punished by imprisonment in the county jail or house of correction for a period of not less than six months nor more than one year, and by a fine of not less than three hundred dollars and not to exceed one thousand dollars, and upon conviction for any subsequent offense under this Act shall be punished by imprisonment in the penitentiary for a period of not less than one year nor more than five years.

PANDERING—REVISION

- § 1. Amends Act of 1908.
- § 1. Pandering defined—penalty.
- § 2. What not a defense.
- § 3. Evidence.
- § 4. Marriage no defense.

(HOUSE BILL NO. 631. APPROVED JUNE 12, 1909.)

AN ACT to amend an Act entitled, "*An Act in relation to pandering, to define and prohibit the same, to provide for the punishment thereof, for the competency of certain evidence at the trial therefor, and providing what shall be a defense,*" approved June 1, 1908, in force July 1, 1908, and also the title of said Act.

SECTION 1. *Be it enacted by the People of the State of Illinois represented in the General Assembly: That an Act entitled, "An Act in relation to pandering. To define and prohibit the same, to provide for the punishment thereof, for the competency of certain evidence at the trial therefor, and providing what shall be a defense," approved June 1, 1908, in force July 1, 1908, including the title of said Act, be amended so as to read as follows:*

§ [1.] 2. Any person who shall procure a female inmate for a house of prostitution or who, by promises, threats, violence or by any device or scheme, shall cause, induce, persuade or encourage a female person to become an inmate of a house of prostitution, or shall procure a place as inmate in a house of prostitution for a female person, or any person who shall, by promises, threats, violence or by any device or scheme, cause, induce, persuade or encourage an inmate of a house of prostitution to remain therein as such inmate, or any person who shall, by fraud or artifice, or by duress of person or goods, or by abuse of any position of confidence or authority, procure any female person to become an inmate of a house of ill-fame, or to enter any place in which prostitution is encouraged or allowed within this State, or to come into this State or leave this State for the purpose of prostitution, or who shall procure any female person who has not previously practiced prostitution to become an inmate of a house of ill-fame within this State, or to come into this State or leave this State for the purpose of prostitution, or who shall receive or give, or agree to receive or give, any money or thing of value for procuring, or attempting to procure, any female person to become an

inmate of a house of ill-fame within this State, or to come into this State or leave this State for the purpose of prostitution, shall be guilty of pandering, and upon a first conviction for an offense under this Act shall be punished by imprisonment in the county jail or house of correction for a period of not less than six months nor more than one year and by a fine of not less than three hundred dollars and not to exceed one thousand dollars, and upon conviction for any subsequent offense under this Act shall be punished by imprisonment in the penitentiary for a period of not less than one year nor more than ten years.

§ 2. It shall not be a defense to a prosecution for any of the Acts prohibited in the foregoing section that any part of such Act or Acts shall have been committed outside this State, and the offense shall in such case be deemed and alleged to have been committed and the offender tried and punished in any county in which the prostitution was intended to be practiced, or in which the offense was consummated, or any overt acts in furtherance of the offense shall have been committed.

§ 3. Any such female person referred to in the foregoing section shall be a competent witness in any prosecution under this Act to testify for or against the accused as to any transaction or as to any conversation with the accused or by him with another person or persons in her presence, notwithstanding her having married the accused before or after the violation of any of the provisions of this Act, whether called as a witness during the existence of the marriage or after its dissolution.

§ 4. The act or state of marriage shall not be a defense to any violation of this Act.

*A copy of "HUMANITY" sent to a friend
may save a life.*

LAWS OF NEW YORK.—By Authority.

CHAP. 285.

AN ACT to amend the code of criminal procedure, in relation to the definition of vagrant.

Became a law April 14, 1915, with the approval of the Governor.

Passed, three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Subdivision four of section eight hundred and eighty-seven of the code of criminal procedure is hereby amended to read as follows:

4. A person (a) who offers to commit prostitution; or (b) who offers or offers to secure a female person for the purpose of prostitution, or for any other lewd or indecent act; or (c) who loiters in or near any thoroughfare or public or private place for the purpose of inducing, enticing or procuring another to commit lewdness, fornication, unlawful sexual intercourse or any other indecent act; or (d) who in any manner induces, entices or procures a person who is in any thoroughfare or public or private place, to commit any such acts; or (e) who is a common prostitute who has no lawful employment whereby to maintain herself.

§ 2. This act shall take effect September first, nineteen hundred and fifteen.

STATE OF NEW YORK, }
Office of the Secretary of State. } ss:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

FRANCIS M. HUGO

Secretary of State

LAWS OF NEW YORK.—By Authority.

CHAP. 286.

AN ACT to amend the tenement house law, in relation to the commitment of persons convicted under section one hundred and fifty of chapter ninety-nine of the laws of nineteen hundred and nine.

Became a law April 14, 1915, with the approval of the Governor.
Passed, three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Section one hundred and fifty of chapter ninety-nine of the laws of nineteen hundred and nine, entitled "An act in relation to tenement houses, constituting chapter sixty-one of the consolidated laws," as amended by section three of chapter five hundred and ninety-eight of the laws of nineteen hundred and thirteen, is hereby amended to read as follows:

§ 150. *Vagrancy.* A person who:

1. Solicits another to enter a house of prostitution or a room in a tenement house or any part thereof for the purpose of prostitution; or,
2. Indecently exposes the private person for the purpose of prostitution or other indecency; or,
3. Commits prostitution in a tenement house or any part thereof; or,
4. Knowingly resides in a house of prostitution, or assignation or ill-fame of any description in a tenement house; or,
5. Keeps or maintains a house of prostitution, assignation or ill-fame of any description in a tenement house, shall be deemed to be a vagrant, and upon conviction thereof shall be committed to the county jail for a term not exceeding six months from the date of commitment, or, if the person convicted is a female she may be placed upon probation except in the following cases: (a) when the offense was that of keeping or main-

taining a house of prostitution, assignation or ill-fame in a tenement house, or (b) when the female has been convicted previously of any offense or crime. The procedure in such case shall be the same as that provided by law for other cases of vagrancy.

§ 2. This act shall take effect immediately.

STATE OF NEW YORK, }
Office of the Secretary of State. } ss:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

FRANCIS M. HUGO

Secretary of State

*A copy of "HUMANITY" sent to a friend
may save a life.*



Krauss, who is devoting her life to help young
see the good there is in "Right Living."

CHAPTER V

RAISE YOUR CHILDREN RIGHT AND
SAVE THEM

There must be an entirely new construction of parents' ideas concerning the rearing of children and their relation to their elders, the school, the teachers, to the family, and to the facts about society.

The lack of real family affection; the maybe love of parents for their sons and daughters and of children for their parents or guardians to-day is all bluff. The child craves to be away from the parents at a dance, on a motorcycle or on the street, and the parents crave to be away from the children, father at the pinochle game or club, mother at the movies or whist party. Thus you see children know little about their parents and parents little about their children. Children become snappish to their elders, not realizing or knowing the meaning of their conduct.

It is not alone the girls who need advice; fathers and mothers behave in public as they would never think of doing in their home. Remember the effect of your behavior on the young. Think of your own children, and how indignant you would be if they behaved as some parents do. Parents of to-day have a reputation for being ill-behaved and fast livers, in public, but well-mannered and quite modest at home.

Parents should educate their children to show deference to those older than themselves, as well as to their parents.

Boys and girls alike should be taught to knock before entering a room. Never allow too much freedom in the home. Never bolt in the presence of another member of the family; never lack the thoughtful consideration of other refinements of life; keep the affections alive. A code of manners should be observed between parents. Parents who do not train their children in their homes are sowing the seeds of annoyance for others. It is better to leave children on this earth imbued with good sense and manners than with a legacy of hard-earned money.

Modern Woman and Her Styles

I maintain that the modes of to-day are indecent, immodest, and altogether shocking. This fact is forcibly brought to your attention on

street-cars, in hotels, theatres, and at the recreation places. The way some women dress would make a nursing baby cry. The present fluctuation of styles in every issue of the fashion papers should be governed by the thinking women of this country and not by the demi-mondes—then a somewhat uniform and practical style of dress would become universal and permanent if sanctioned by an influential group of women. The trouble lies in the belief of many women that if they dress sensibly, half of the industries of the world would go to smash.

Dress and Dance

A notable feature of many dances given by the so-called society women, one of which I attended recently, was the Parisian craze for filmy tulle skirts with charmeuse tunics. A number of the dancers who wore these gowns and whose transparency revealed hose of spider-web texture of darker hue than the skirt made them stand out in relief when under the big chandeliers. The dancers' forms were seen in perfect outline from throat to foot. It was no wonder that I saw a number of men sitting around the ballroom admiring the women's figures instead of dancing or going out to the bar for cooling beverages. The women seemed very much pleased with the marked attention their charms received as they floated past in these diaphanous draperies. It would be well if we could procure the early demise of the improper tango, hesitation, giraffe glide, tomato tumble, and the new gallop dance. Some means should be found for the introduction of simple and dignified forms of dancing and the discouragement of present extremes. The dancing-masters of the country have agreed that the tango clutch, as it is performed to-day, is vulgar in every respect. They have decreed that dancers must keep at least six inches apart. One must be an expert nowadays to try and keep up with some of the fancy dances, namely the maxixe, kiss waltz, waltz of the winds, tatao, twinkle, half-and-half, waltz canter, American grapevine, flirtation waltz, will-o'-the-whisp, hesitation, tango, and others.

Unspeakable Vulgarity

There seems to be a growing fad of beach dancing in bathing suits, and this I sharply condemn. Sometimes we think we have seen something so bad that there can be nothing worse, but as time goes on we find that there is progress in evil. It seems to have reached its zenith in the shameless and unspeakably vulgar dances on the beach, but one degree and that a very thin degree, removed from nudity. These creatures rock

in each other's arms, whirl and sway and bend and dip upon the sand before the assembled throng. Has paganism revived and are we going to permit its votaries to parade its rites before thousands of decent men and women, not to speak of innocent children whom it must infect with its poison? Are we not inviting divine vengeance? We certainly seem to challenge God.

We should appoint in every community a vigilance committee, whose duty it should be to censor objectionable dancing and to report the same to the vice commission. Every clean-minded and conscientious person knows when there is a moral and personal culpability associated with dancing. Let the bright-minded moral dances clear the atmosphere by working up a public sentiment in favor of dancing that will not stain the conscience of participants nor be morally objectionable to spectators. In compliance with the people's duty to God for their own honor and out of respect for those not of their sex, they should solemnly bind themselves to take no part in any dance or dances that they know to be contrary to decency. They should assume the obligation of not dancing the modern dances in any way that would be objectionable in their own home or to those whom they must love and respect.

A way to dance the modern dances and yet not offend propriety should be outlined by some person in each community.

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may save a life.*

CHAPTER VI

SEGREGATED VICE

There are some States with a tendency toward progressivism and reform which have passed laws against segregated vice districts. Under the law various cities have made a pretence of clearing up their vice resorts.

There are those who say that instead of the move being a matter of morals, the reputation of the city for filth and vice of all descriptions is very widespread.

Those who wish to legalize the traffic in white slavery claim that this is the oldest of professions, rooted in "human nature," impossible of eradication, and at best subject to regulation only. These are the arguments of those who are subject to the regulations of a man-made world. Woman is a social slave, men dominate the education and the customs regarding woman. Solon, of Athens, is credited with being the first for making the government a dividend drawer from the sale of women for vice purposes.

Segregation does not segregate. It legalizes and protects the evil, makes the government a sharer in the profits from the bodies of women and girls, establishes a definite source for the building up of a graft extorted not only from the prostitutes but from the thieves, pickpockets, cadets, gamblers, and confidence men who fatten on this ulcer of our unjust social system. It is folly to talk of a pretended segregation as a protection to "respectable" women and girls. A legalized district establishes a permanent demand for young girls, and a supply must be found in some way and any way to meet this demand. Physicians discovered during the existence of the segregated district in San Diego, Cal., that one boy out of every ten in high school was infected with venereal disease, and one physician alone had forty high school girl patients so infected. Conditions of the most degraded nature are carried on under some kind of protection. The plea of the widespread character of the social evil when there is no restricted district is a direct reflection on the city government. It does not wish to or intend to carry out the law, and the whole thing is a farce. Even at best it is a poor protection to society to condemn thousands of our fellow-creatures to live the life of a

social pariah to safeguard others. If women must protect themselves from men, let them all work together and protect themselves as a sex. This they can do through government, in which women now have an entering wedge, and where they must become a power. Women must enter the police department, the courts, and city councils. Official exploitation rules the slavery of women, whether segregated or unsegregated. The female hangers-on of a restricted district are no worse than the male, nine per cent. of whom have venereal disease. We are asked what is to be done with the women of the trade who will be thrown out of employment when the rendezvous of vice are closed. There is only one answer—work must be provided by the government, and in case of incapacity for work, comfortable homes should be provided by the government. It is no evidence of sanity in a government to perpetuate deeds of vice because a remedy cannot be found for the victims of it. Let society provide for the derelicts and wrecks that it makes. We are told there always will be a demand for this trade. There always will be so long as there is competition among human beings for the means of life, a chance for work, poor pay and miserable conditions of work. The question is at base a moral question, as all questions are. The worst prostitutes are never in the segregated districts—only the more unfortunate ones. White Slavery exists only because it is commercially profitable, and men are responsible for its existence.

I insist on no toleration, no regulation, and no recognition. That is my reply to the question of our segregated "Red Light Districts." They should not be allowed to establish themselves in cities, nor should the traffic of girls be allowed to scatter in the residential districts.

Segregation Howlers

In my opinion these howlers are Satan's messengers and directors; they are the ones who shout the most and do the least, as in time of war when they shout, "Let us have War," but are never the ones to enlist. Ask those who promote segregation and regulation: "Would you live opposite this segregated and regulated vice district that you howl so much about?" The answer would be to "let some one else live there." And if they are in favor of this segregation let me call their attention to the segregated district that I believe in. Segregate the insane asylums, homes for feeble-minded, hospitals, poor-houses, prisons, pool-rooms, pool-sharks, gambling-dens, saloons, brothels, booze fighters, cigarette fiends, drug fiends, men inoculated with syphilis and other diseases, robbers, thieves, highwaymen, burglars, pickpockets, murderers, wife-beaters, con-

sumptives, confidence-men, bank-looters, home-wreckers, pimps, cadets, panderers, procurers, madames, whiskey distillers, cigarette manufacturers, wire-tappers, hypocrites and seducers, and then ask our segregating howlers if they would like to live in such a segregated district or city. Segregation never did any good for any town, and only tends to increase crime, vice, and licentiousness by the fact that a den of vice exists within the city family circle. Therefore, segregated or regulated districts should not be tolerated.

By an act of Congress the old segregated district of Washington, D. C., was cleared. The street that had been the center of uproariousness and shame was quiet, and the houses are in darkness. The next day, there was a general exodus from that city of the inmates of the resorts in search for more profitable pasture. Was this cruel and inhuman to turn these girls out-of-doors without work or any place to go? Most people have sympathy for the girl who has taken to this kind of life, and perhaps it does look as though she was mistreated. Let us remember this, however, that she cannot find any worse place in the universe than the house of prostitution or live in any more abject circumstance. If she cannot find any worse place, are we doing her such an injustice after all in turning her out? It is a startling fact that no less than 961 New Yorkers have disappeared in the first three months of the year 1914 in New York City, 397 of them being girls and women, and only 194 of them have been found. The general public should divert their attention for a time from all other topics of crime and more attention should be paid to cadets and white slavers. A number of young girls of good families on the missing list at one time, awoke the public to the undeniable fact that white slavery with almost unbelievable horrors is a reality. The recent discoveries made in the finding of several lost girls have shown that a state of affairs unbelievable existed in almost every city, whereby young girls can be snatched bodily from their homes almost under the eyes of their parents and guardians and sold into a life that is worse than death.

A campaign of vigorous handling against the white slaver has been undertaken. One similar to the war recently waged against the gangster and the gunmen—a crusade which in a measure was successful. A similar move against the enemies of women I believe will have equal success. Recently a passer-by on one of the supposed respectable streets of New York saw a piece of folded paper flutter down at his feet. It was a note from a sixteen-year-old girl who wrote that she was being held as a white slave. The man called a policeman and they invaded the flat from which the note was thrown. They found there two men and a woman in a rear room, locked up, with a girl. She said she had been seized on the street

near her home, thrust into an automobile and brought to the flat, where she was held prisoner. Many similar stories have been told to me; and the authorities know that a White Slave traffic with all its insidious ramifications, is no myth in the United States to-day. In St. Louis, the segregated district was closed after many physicians interested in sociological problems recommended its closing.

Vice Commission and Morals Board

To suppress vice, a morals board should be appointed in each town or city, whose duty it should be to study the social evil as the physician does disease. Scientific methods should be followed for the suppression of vice, the rescue of fallen women, and the checking of the social evil and its sources of supply. The efforts to stamp out the evil by police power has so far failed to solve the problem. While the solution seems to be impossible for many years to come, the nearest to it would be made by establishing a body of experts to study it. The whole problem should be studied as we study analogy of disease and not as a crime. In order to combat it we must do just as we have done with cancer. Men should be selected of the right type, who would make it their duty to thoroughly investigate the subject and give time in which to do it. It may take years and years, but their work will be worth while. We should not only go into the suppression of the existing evil, but should help those who cannot help themselves and prevent new recruits from joining the ranks of the fallen ones. In my experience, the evil cannot be choked out by force. More scientific methods must be applied and, as I see it, the only way to determine the proper methods is to make a thorough study of the evil. The medical phase of the problem is the most serious, and cannot be handled adequately without scientific methods.

Women of the streets should not be fined, for various reasons, one of which is that professional bondsmen grow rich from such cases. The money derived from these fines comes from a pool to which all recognized immoral women in a big city contribute. Again I wish to call particular attention to the Anti-Segregation policy in the City of Chicago alone. There were between four and five thousand women in and around the old red light district at one time. Since the closing of the district and wiping out the segregated districts, a large number of these women have left Chicago. A statement is made with more or less persistence that all these immoral women have taken up their abode in residential sections of the city. This statement has been proven untrue. It has also been asserted that since the breaking up of the segregated districts, assaults

upon decent women have increased materially. Statistics disprove the statement. An ordinance prohibiting the restoration of a license to a saloon revoked for admitting unescorted women or women with professional escorts to a saloon should be enacted. No back room booths and stalls, no traps for the unwary and recruiting offices of Satan should be allowed. The dance-hall, where intoxicating drinks are sold, is, in my estimation, the worst institution in every respect. It would be a Godsend to find a way to eliminate the sale of intoxicating liquors wherever young men and women meet for dancing. Assignment hotels are one of the worst existing evils, and there are thousands of them that depend upon unmarried couples for their profit.

I believe an ordinance could and should be drawn which would enable officers of the law, upon satisfactory evidence that rooms in such hotels are being rented at frequent intervals for immoral purposes, to raid the place and arrest every person in it, or, upon proof of a hotel being used for immoral purposes, that the license would be automatically revoked and the place closed.

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CHAPTER VII
THE USE OF DRUGS AND OTHER
NOXIOUS ARTICLES

A Warning

Some of our best missionaries or uplift workers have fallen through the methods used by the underworld. A particular one I wish to call to your notice, at the same time warning you that if you have a daughter of tender age never to take her into the Chinatown district on a slumming tour.

It has been discovered that the Chinese use a little tin box with a rubber bulb attached, filled with heroin or cocaine, with which to fill the air of the rooms with these drugs when slumming parties visit their joints. The younger and weaker girls are very susceptible to the drug habit. It is hardly noticeable until a day or two after, when violent cravings for something to relieve them of a headache are found. They then resort to headache powders and other similar drugs without avail, and in many cases the girls make a return visit to Chinatown themselves and there find some one to supply them with the so-called "cure" or relief. Beware of habit-forming drugs!

[Los Angeles (Cal.) Examiner, Jan. 12, 1915.]

GIRL MORPHINE SLAVE WARNS AGAINST DRUG

Helen Carr, Victim of Narcotics for a Year, in Jail Recounts Ravages of Poison—Young Devotee Tells Effects of Morphine

Lost 15 pounds in weight; hair began to fall out; had horrifying dreams; troubled with insomnia; pains in muscles of limbs; digestion badly impaired; estranged from her family, sacrificed social position; dreaded meeting friends.

Caught as she was injecting into her prettily-rounded arm the solution of her last morphine tablet—the last she was ever to use—Helen Carr was arrested yesterday in her apartments at South Flower Street

and charged with a violation of the State Poison Act by State Inspector Roy Jones and Detective Murray Vaughtner of the Citizens' Detective Agency.

From her cell in the city jail, an hour later, the beautiful girl, who one year ago led a careful, quiet life in the bay cities around San Francisco before she fell into the clutches of the notorious Joe LeRoy, spoke a solemn warning to girls who are tempted to use narcotic drugs.

"A year ago I was happy and care-free, living in a good home, with kind parents; morphine has put me in jail," she declared.

Initiated by Friends

"My initiation into the use of drugs was accomplished by those whom I thought were friends. At a midnight party, one night, I used cocaine—sniffed it. In a month I was a devotee to the drug. From that I passed to opium, then to morphine. Six months ago, banished from my home, I was using fifteen grains of morphine a day.

"To-day I am more than 15 pounds lighter in weight, darkness is a terror to me, I am haunted by strange, awful dreams; I have muscular pains and cannot digest my food and I have lost the love of father and mother and all my friends. I hate to meet those I know on the streets.

"The man who furnished me with the drug is in Patton and for a month I have not seen him. Since then I have tapered off the use of the drug and have reduced the dosage to one-eighth grain every twelve hours. I am glad I am in jail and hope I will be kept here until I can be free from the chains of habit."

Case after case comes to light daily to prove the destruction and downfall of our best citizens. One of the most recent and appalling cases came to my notice. It was that of a man of excellent family, a lawyer and writer for magazines and a college graduate, who became addicted to that terrible drug, "morphine."

Just a few years before his downfall he received an injury to one of his limbs; the attending surgeon administered a drug to deaden the pain. The drug ruined his law practice and he went down and down swiftly until he was picked up in the gutter, screaming and kicking. He was sent to an asylum for treatment. Thousands of such cases are occurring every year.

The following are a few of the methods used to smuggle drugs into various institutions:

end." Their brains are so small in quantity that they would fit on a teaspoon.

A great many girls claim that they found their way to evil through a sociable drink on New Year's Eve, at a dance, or at their parents' table, or at a dinner party.

Nine Million Lives Lost in a Year

An average of over nine million lives lost! This is the estimated toll of alcoholic poison in the United States and colonies in a single year. More than have been killed in any war; more than will be killed in the present war, great as its losses are.

We shudder when we read of thousands of men killed in battle. Yet alcoholic poison has been taking more lives every day, under the American flag, than have been lost on Europe's battlefields. An average of over nine million in one year! It is a staggering statement and one which we ourselves refused to believe at first. But its truth has been based on the judgment of the highest authorities on life and health, gives this conclusion—ALCOHOLIC POISON SHORTENS THE AVERAGE LIFE OF THE AMERICAN PEOPLE THREE YEARS.

Any schoolboy can work out the rest of it. Taking the 100,000,000 population of the United States and its colonies, multiply that by three, the number of years cut from the average life of the American people by alcoholic poison. That gives 300,000,000 life-years annually. The average length of human life in the United States is thirty-three years. Divide the 300,000,000 by three and you have the average loss of possible life in one year, or OVER NINE MILLION LIVES. In the United States the average value of a human life is given as \$5,000. Multiply the 9,000,000 by \$5,000 and you have \$45,000,000,000, or nearly as much as the great European war will cost if it runs three years.

In the midst of its war, Europe is better off than ever before, for the manufacture and sale of alcoholic drinks have been curtailed to the lowest point. No wonder Russia was willing to enter the war, with its alcoholic traffic abolished. By cutting out the drinking of alcoholic beverages, Russia saved a loss of 13,000,000 lives a year, while in the war the great empire cannot lose more than 2,000,000 lives a year.

When a war ends, the killing of men is over. The warfare of alcoholic poison against humanity will not end until the manufacture of all alcoholic drinks is suppressed. Nation-wide prohibition for the United

States has grown much nearer within the past year. That such a proposal should receive a majority vote in the National House of Representatives in 1914 was a fact unthought of as recently as five years ago. the vote taken is the greatest prohibition victory ever scored in this country. At the next session of Congress the question will be up again. It will be an issue in the next Presidential campaign. Within a few years the traffic in alcoholic poison in the United States will be totally ended.

Warning to Girls

GIRLS GOING TO THE CITY ARE WARNED THAT IN EVERY CITY THERE ARE MEN AND WOMEN WHO MAKE IT A BUSINESS OF ENTICING AND LURING YOUNG GIRLS TO A LIFE OF SHAME (WHITE SLAVERY). THIS IS OFTEN DONE BY PRETENDING TO BEFRIEND GIRLS. GIRLS, IF YOU MUST GO TO ANY CITY AND HAVE NO FRIEND TO MEET YOU, OR DIRECT YOU, DON'T ASK ADVICE OF STRANGERS—ASK A POLICEMAN, A POLICEWOMAN, OR AN AGENT OF THE TRAVELERS' AID TO DIRECT YOU TO THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION UPON ARRIVAL. THEY WILL TAKE CARE OF YOU UNTIL YOU FIND EMPLOYMENT OR UNTIL YOU FIND YOUR FRIENDS.

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CHAPTER VIII

CRIME A DISEASE, AND ITS REMEDY

It becomes more and more evident, as days go by, that crime is a disease and must be so regarded. Of forty-five boys examined in the Chicago psychopathic laboratories, eighteen were found to be normal mentally. In the light of these disclosures, it becomes quite easy to accept the idea that a diseased brain is at the bottom of diseased behavior, and it is high time that we were dropping in these cases the idea of criminality. An examination of 245 boys from the morals court has revealed the following results: Only 18 tested normal on the Binet-Simon Scale; in other words, only 7.34 per cent. had a normal intellectual development; only 20, or 8.16 per cent., were borderland cases, and 207, or 86.49 per cent. were morins. The average chronological age of these morins was 18.71 years. Their basal age, 8.69 years, and the total mental average 10.98 years. The normal cases show an average chronological age of 20.94 years, an average basal age of 10.83, and a mental age of 12.70. The borderland cases average slightly lower. The findings of the boys' court were so bad that they have been giving their different tests with the greatest leniency and interpreting the answers with the greatest liberality. Even under these conditions, however, the average mental age of the boys brought before the court was 8.69 years, or a mental average of 11 years in all. From the earliest period in which men have imprisoned their fellows, solitary confinement has been considered extreme punishment. The thought of being cut off from intercourse with mankind, like "a toad in a stone," while the world moves on, would appal the stoutest heart. Those who suppress their emotions to too great a degree shut themselves off, and are shut off from all sympathy. They condemn themselves to solitary confinement. Man has been referred to as a sociable animal, following the arrival of a state of civilization which made them safe and possible. We have the enormous growth of cities; the herding together of millions of the world's inhabitants is an evidence of the unconquerable social instinct. Most of the efforts which are being made to induce immigration "back to the land" includes some plan for social intercourse in the rural districts. The desire for the society of mankind is inextinguishable, cultivating those qualities which tend to make association with our fellow creatures desir-

able. It is not alone a duty but an accomplishment of the greatest possible individual benefit. It may seem some stretch of the imagination to say that the instruction of children, and grown-ups as well, in unselfishness, sympathy, modesty, tolerance, and courtesy may serve to keep them sound of body and mind. However, these are qualities which raise in the esteem of associates. Their appreciation is a factor of no small importance in maintaining mental health and efficiency.

Hygiene Instruction

The work of instructing school children in sex hygiene and enlightening the child's mind in sex matters should be delegated to school physicians. Sex matters should be explained to the parents and then in turn to the children. Parents should be called to task for shirking a duty so important. They should, within proper limits, protect their young from misdirected sex impulses. Most certainly the greater responsibility rests upon the parents, but it is also desirable that teachers should be equipped to supplement or supply the deficiencies of home influence or lack of home influence.

Healthy marriages would result from a careful study of sex hygiene problems, and unless the eugenic laws are made a national issue they will be of no avail. The question of sex education and sex hygiene is really as old as the question of education and hygiene along any line. The proper methods to be pursued in its teaching, the time it is to be taught, and the place where best results can be obtained are, individual instruction to the child before reaching the age of nine and in the home and school. If a child does not hold its mother in respect it will hold other women likewise. Here is the beginning of the protection of girlhood and womanhood. Give the boy and girl this protection before they are nine years old and you will have built your foundation, and upon this you will be ready to build the superstructure as to sex life. The boy or girl without this foundation is not going to be helped by lectures or instructions given in a crowded schoolroom. The promoters of eugenics have lost sight of the fact in their enthusiasm that results can only come through education, and education takes time. It is certainly not a question of legislation. Legislation never controlled and never will control the morals of individuals. The man who is in love with a woman will not allow any obstacle as doubtful as possible heredity to stand in the way of marriage. The woman who loves a man will do pretty much as he says. She will follow the love which has been aroused by her almost unflinching intuition. That will be her guide. Two very important meth-

ods in making eugenics effective are that there shall be a willingness upon the part of those concerned, and the other as to the ability to make a just and unbiased decision. If the parties who desire to marry are not willing to be bound by the results of examination, the law will be ineffective.

The society-loving, club-going woman who is making a problem of the sex instruction to children a vital one, the way in which mothers are shifting all their responsibility on the teachers is outrageous. The only thing children get nowadays in the home is food and clothing. A glance at the clothing our young girls wear on the streets and an investigation of the average breakfast they eat will prove how the home has fallen off in the fulfillment even of these duties. If the children had the same protection in the home as they have in the school they would be pure and modest. The lack of protection given to the children in our best families is criminal. To-day our children are allowed to become too familiar; they tell their teachers that their mothers allow them to become so and the things they say are shocking and disgraceful. The subjects some of the young girls discuss, elder people would not mention were they alone with their grandmother behind closed doors. Girls in school are often discussing subjects that would make your hair stand right up, and parents would be horrified if this was brought to their attention. The children know and understand, but the trouble is they are not protected at home. How can you expect a child to do right when mothers like to see their small sons showing affection for a neighbor's daughter and think it is smart when they "spoon." These stupid mothers have no sense of what is becoming. When a father and mother turn aside a child's natural question or deal dishonestly with sex questions they lay the foundation of an immorality which may develop into a tremendous force.

The Remedy—Safety First

Education will wipe out these evils and it is up to the parents and guardians of the children of to-day if the few suggestions I will make will be carried out. I have no doubt as to the good results that will follow.

Safety against the double code of morals, ignorance, the drug habit, insanity, disease, tango, hesitation and other vulgar modern dances. Cigarettes, booze, fashionable booze parlors, curbstone loungers, modern styles of dress, vulgar and coarse amusements, improperly conducted hotels, above all against the primrose path that leads to disease and death.

A municipal vice commission for each city. The members to be appointed by the Mayor to be men qualified to properly care for the

functions of the commission, regulating and periodic inspection of all rooming-houses, hotels, amusement parks, saloons, dance halls, and other public places where people congregate, which is the right step toward reform which will prevent delinquency of minor girls. I favor a Federal engenic law which will prevent those inoculated with disease from entering into wedlock. I favor the public school house being used evenings under the leadership of some proper physician to teach the parents sex hygiene, who in turn may teach their children the same after the parents themselves have had proper training. I am against the parents bringing children into this world and then expecting the policeman, the Mayor or the government officials to correct the morals of their children. The parents should correct the morals of their children in their own home. To conscientious parents, the sooner they realize that they must act for their children's benefit and deal with them with absolute justice, the better it will be for parent and child. Interested parents who wish to raise their children to the highest standards of life and home training, will find it no easy task; the task is worth while and in the end parents will find joy and comfort. To begin with, the first few years should be devoted to the formation of habits, right actions, which is the most important of the child's life. The child readily discovers its instincts and must not be allowed to continually cry. Mothers must learn to develop the child's self-control, child's common sense; scolding or nagging never helped any child. The patience which emanates from the mother has the power to make children lovable and obedient. Children should be asleep early and regularity pertaining to feeding and clothing should be exercised in order to have clean and healthy children. Playmates should be chosen by the parent for the child, to guard against the moral development of the child. The following is a slight suggestion and course to pursue when children reach the age of ten:

"My child, you are ten years old," or, "You're ten years old, girlie, and I think you can understand me if I speak more seriously to you than I have done as yet, so listen to me attentively. Ten years have passed, my dear child, during which God has given you life, and to-day He begins for you a new year of life. You have been overwhelmed by His benefits ever since you were born. He has protected you unceasingly and He has preserved your parents, your brothers and sisters; He has surrounded you with kind and tender friends—ah! yes, He has given me you, and you know how much I love you. You have already committed many sins—you are quick-tempered and often angry. God has given you a good heart and enough intelligence to understand reason. Often you follow bad inclinations and you almost love what is wrong, rather

than that which is right. You are at odds with your brother and sister, although you afterwards are ashamed of your acts. I wish to remind you that in the future you can be a better child. You should prove to God your gratitude for all His blessings and repent of your faults and resolve to conquer them and pray to God and He will help you." Here also tell your child how Adam and Eve came upon this earth—how the flowers and the trees and nature came about, and lead up to hygienic matters pertaining to the body. Children should be taught the importance of truthfulness and unselfishness, to sacrifice personal desire for the benefit of the whole family. To protect the weak and helpless and obey the law. Take your children into your confidence and teach them that there is a greater honor in being a wife, a mother, and a home maker in a two-room cottage than to be a private mistress in a golden mansion. Teach your daughter to put in more time learning how to be a good, clean, polite, virtuous girl and less time trying to look pretty. Teach your children economy, the love of God; teach them to be good girls and boys, better wives and better husbands, better mothers and better fathers. Teach respect and manners for their elders. Teach your children the fact that men do not marry girls for their beautiful faces, or dress, but marry them for their beautiful character. Teach them that the plainest genuine housewife is superior to the beautifully dressed imitation, and that happiness consists in what you are and not what you have and that money cannot buy true love.

Don't leave your nice home for a big, wicked city; other girls have done so and have failed. Take heed. Don't make friends on passenger trains with strangers. Ask advice of the conductor. Go to church regularly, confide in your parents and minister. You are sure to get the right advice. Don't go to a big city without seeing your local Young Women's Christian Association Secretary, or Travelers' Aid Society Agent. It costs nothing for advice; it's safer to get your information from them and they will take care of you. Wages in a big city are no better than in your home town, although the cost of living is higher. If you trust in God, your parents and yourself, you are on the right path. Don't be a fool. The world has plenty of them already. Join the library—read books on how to live and other godly subjects. It costs you nothing and will pay you in the end. Be a good listener. Ask questions and follow good advice. Don't loaf. Make use of your time to acquire knowledge. Prepare yourself for the future. It pays. Don't try to get too much pleasure while you are young. You enjoy pleasures better later on. No man marries a girl just for her nice clothes, paint

or powdered face. Whiskey, cigarettes, drugs and idleness have ruined many girls, boys and men. They are of no use to you. Do not forget that. it is no shame to be poor, but it is a shame to be dishonest, vulgar, lewd, spiteful, disobedient, cross, selfish, ignorant, revengeful, gawdily dressed, to dissipate, to be profane, wasteful and a spendthrift. Remember this world is only a side show. The big show is further on. If you must leave home, remember in every city there are numerous good societies to help girls get on in the world. Always remember they are willing to help you. Do not hesitate, but put your pride aside and "ask and it shall be given unto you." Encourage others to be good. Let others profit by the mistakes of those who erred. Tell them about it—be plain—be truthful. Do not envy the so-called society women. Many of them are the press agents of the business conducted by the husband. This would be a beautiful world to live in if more girls would devote half as much time to cultivate goodness as they do to beauty culture.

Advice to Young Men

Associate with men of good quality if you esteem your reputation, for it is better to be alone than in bad company. Always do what you are paid to do and then some, for it's the "then some" that gets your salary increased, remembering that the more difficult the rôle the greater will be the honor if you perform it well. Don't stop when you have won your first victory, for it's not a goal, it's just one step to the front. The struggle for the day is not altogether for to-day, it's for a big future, so think well, for yesterday is dead—forget it—to-morrow does not exist and do not worry. To-day is here—make use of it—wisdom and knowledge come not from learning as from the use that you make of it. Never let a chance to say a kind word slip by. Be pleasant, be bright, be loyal, be honest. Do not squander your time and opportunity, because those who do a little something and fail at it, are much better than he who does nothing and succeeds at it, for in life the main question is not what you gain, but what you do. Don't indulge in the habits that have sent millions of men to an early grave, cigarettes, booze, vice, licentious habits never did any one any good. Respect every woman as someone's sister, daughter, wife or mother. This will help to wipe out white slavery. In my opinion and in my experience I have found it better to be an honest laborer in overalls than a moral vicious leper in a full-dress suit. Do not try to live beyond your income just to show off before your neighbor. Do not say you cannot think, you will not think, and you do not think, but do say you do think and make others think and think right.

Remember that. The duties of fathers and mothers toward their children surely began long before they were born. Children come into this world without their consent (in many cases parents owe them an apology). There are many mentally misfit men prowling around on this earth who are the delegates of Satan, immoral lepers with unclean hands, whose mind, brain and heart are inoculated with disease, passion and prejudice, who through their lack of knowledge, sentence their followers to a life of misery and poverty. Look out for those people who pretend to be your friends and benefactors. On how you behave toward mother, father, sister, brother, aunt and uncle in company, at a reception, on the street or at play, on the street-car and at a dance, depends whether you deserve to be called a lady or a gentleman. The most divine thing on earth is a womanly woman and a manly man.

Good Men and Good Women

The trouble and discomforts of the poor will never be wiped out unless we remove the causes, and by education alone we can accomplish the abolishment of dishonesty, crime, laziness, incompetence and improvidence, extravagance, intemperance and immorality. The hearts of men bleed when they see the tribe of women counterfeits strutting along the highways of our cities on sale to be bought for a price, victims of man's vices. Degraded and fallen women and girls, the victims and products of degraded and fallen men. It is terrible to see how some women must suffer for the sins of men. Are you not ashamed to be called "a man" sometimes? No doubt you are appalled at existing conditions. Good men and good women have used their best energy trying to change these conditions and it is time now to change them. Let all who are interested in the changing of conditions for the better do so by changing the human heart by education. All problems relating to the existence of the masses are moral problems and cannot be solved unless we deal with the underlying moral causes and cannot be solved by merely diversion or distraction. We can make the next generation better and cleaner if we start to-day by paying half as much attention to educating and raising children as is being done to-day in the care of cattle and chickens. Do not start with a false, perverse idea of success. That is the chief reason why a great many fail in life. Never mind what others do. Beat your own record from day to day and you will learn success. Get away from the evil influences of your so-called friends until you are far beyond their reach, which means comfort for yourself, your wife and your children.

CHAPTER IX

COMBATING IGNORANCE OF THE BODY

The adolescence of the American girl, that is to say, her all-important years of development between her twelfth and her twentieth year and the physical manifestations of these years which decide the future of a generation yet unborn, have only of recent years been the subject of careful scientific inquiry. I shall endeavor now to set forth here, in briefest outline, the net results of this inquiry into the mental and physiological aspects of girlhood's most important decade of life:

That childhood grows up to maturity in the protecting shade of childhood's sexlessness, is a generally understood fact. Nothing could hurt a girl more than premature emergence from the happy state of childhood through a bad and suggestive environment. Up to her twelfth year every healthy girl should do her romping and exercising tom-boy fashion, with scarcely any manifestations of sex.

About the age of twelve there comes a sudden change in the girl, her dresses are outgrown, her form assumes shape, her bust and limbs develop. Thus we come to realize that the little girl has left us.

The physical development is not alone in this work, for the mental and moral instincts are developing so rapidly that it is difficult to understand this new and lovely creature who is neither the child of yesterday nor the woman of to-morrow.

There is often very little attention shown the adolescent girl, and parents should know that this is a separate and distinct stage—this passing from childhood into womanhood—and as such must be recognized.

Let us first take the bony structure. It is a fact that there is not sufficient lime salts in the system to complete the bony structure until the twenty-fifth year. The bones are not completely hardened, which is one of the reasons that so many deformities have their foundation laid at this time.

The first and most noticeable change in the girl is the increase of height, which begins at the thirteenth year and ends about the fifteenth. There are girls who begin earlier and continue to grow for several years after this age.

Many girls show almost no other signs of womanly development until after this growth has ceased. The bones at this time are soft enough to yield to pressure, which makes the wearing of a corset dangerous, for the pressure on the ribs interferes with the development of the lungs and tuberculosis is easily contracted. Corsets should be worn very loosely, for tight lacing is harmful at this age. Careful investigations of the harmful effects of corsets prove that not only are the chest and walls of the abdomen injured, but the development of the sexual organs is seriously hampered, many functional diseases, commonly painful and irregular menstruation, are caused by arrested development of the cervix.

The girl who scoffs at the idea that to bind up their own thoracic and pelvic structure—i. e., the chest and abdominal portions of her body—in tight corsets is doing great harm to her health and injury to her development.

This question of corsets every girl should consider seriously.

As this rapid growth begins, the girl often finds it difficult to hold herself up straight, her shoulders become stooped, her head and neck are thrust forward in a most ungainly manner. Instead of correcting it, she is likely to slouch and assume the most awkward habits. Her arms seem longer to her; hands, legs and feet become new burdens to carry, and the desire to hide her hands behind the back, to fold the arms, to bend one knee in order to lessen the length of the body, and to lean on something while talking, are all signs of this consciousness.

Curvature is one of the most common deformities. Any position which throws the spinal column out of its natural line for any length of time is likely to produce it.

Regular exercise in the open air will do much to prevent this, together with walking and dancing. If curvature is already noticeable, then it is best to get professional instructions and follow them closely.

Next to the rapid bony development, the changes in the heart and circulation are most noticeable. The heart grows more rapidly during the adolescent age than the arteries do, which increases the supply of blood in the arteries and causes general circulatory disturbance of which we see many outward signs such as blushing, nose bleed, headache, cold feet and hands, anæmia, loss of appetite, or an appetite so capricious as to drive one frantic trying to satisfy it, for it jumps from sweets to dill pickles, according to whim. Some of these symptoms require special attention, particularly in the case of the girl at school or in an office, who finds her work a great effort, tires easily, and becomes pale and nervous.

Such a girl should spend as much time as possible in the open air, and build up on milk and eggs.

Pimples on the face are also very common at this period. Physicians assert that with cleanliness of the skin and regularity of the bowels, these symptoms will disappear without the aid of medicines or cosmetics. The above-mentioned symptoms are of great annoyance to the adolescent girl, who is just developing pride in looking neat and keeping up an appearance of daintiness, and she goes to unending trouble to rid herself of facial blemishes, which often seem to grow worse and if tampered with, leave ugly scars.

The nervous system also undergoes great changes at this age, and the growing girl is subject to various forms of nervous affections, stammering, jerking, restlessness, etc. In short, the adolescent girl needs constant watchfulness and attention.

The organs of sense are also awakened to activity in the adolescent girl. The sense of smell becomes extremely acute; offensive odors are very offensive, while pleasant ones are greatly enjoyed. Thus we find perfumes used lavishly in girlhood.

With the development of the other senses the sense of color is awakened. The girl, who yesterday allowed her elders to choose clothing and colors for her, at this time becomes most exacting in her own selection of ribbons and dresses. Laces, jewelry, trinkets, ribbons and shop windows become her world. Indeed, so great is her desire to possess ornaments that she has been known to resort to petty pilfering, when unable to avail herself of the means to obtain them otherwise.

A craving for beauty and pleasure, dancing, music, singing and laughter, an innate hereditary desire to adorn and beautify herself, which comes down to her from primitive woman, together with a burning desire for and love of romance, characterize the adolescent girl and often remain with her far beyond the adolescent age.

When the imagination is thus aroused it is not unusual to learn that the young girl yields to it, tells strange tales about herself, and is, therefore, often accused of lying. But this and petty pilfering disappear as reason and will power are developed.

The change of voice in a girl is not so distinct as in a boy, but the voice gradually becomes softer, fuller and of a more womanly pitch, though the change is quite unnoticeable while it occurs.

The hearing becomes keener, noises which a few months ago were considered a joke are now disturbing. Music and singing have charms, which in childhood were unappreciated.

Parents who do not appreciate the change taking place within the girl at this period, have small patience with such doings, calling her "giddy" and "affected" when in reality it is all part of her development and can be guided and directed into beautiful channels.

The emotional nature also plays a most prominent part in the developing girl. One of the strongest emotions which very few girls, passing from childhood into womanhood, escape, is a religious awakening of one kind or another. Some investigators say that 80 per cent. of the conversions of women in the churches take place before the age of twenty.

Another common emotional awakening of girlhood is the affections. In boys this awakening causes them to gather together in gangs. They follow their leader whom they greatly admire and obey. In girls it assumes a more simple form, the devotion to a girl friend of her own age, and the affection between them is deep and intense while it lasts. They tell their most private thoughts in secret to each other, dividing all honors, pleasures and gifts; they are almost inseparable.

Another form of affection which the girl of this age manifests is that for an older woman, often a teacher or neighbor. Parents sometimes look askance at this relation, and rightly so, for a friendship can be beneficial or harmful according to the character of the older woman. But with all these interests there is nothing so all-absorbing or so interesting to the adolescent girl as *herself*. She has become conscious of *self*. Now she burns with ambition to go out into the world and do mighty things. She feels sure she will be a great singer, or a dancer, or, perhaps, an actress. Again, she feels she will write a wonderful book—about herself—or at least she will be the heroine. Or she will write a wonderful tragic play; or she will nurse on the battlefields and care for the sick and dying. These, together with thousands of other desires, burn in her mind.

In early adolescence this self-consciousness manifests itself in modesty, blushing, giggling, physical awkwardness, mentioned earlier on this subject, all signs that the girl is conscious of that inner self—the ego.

It is at this stage when the mother tries to explain what the menstrual period means to the girl that she is met with indifference. She refuses to talk on this subject, or anything pertaining to the sex subject, because she has just become conscious of her sex, and everything connected with it seems offensively personal.

She most likely has received her sexual information from some one else, and the mother is astonished at the silence on the part of her daughter. She fails to realize that some one else has that confidence which belongs to her and which she should have gained many years

earlier. There is a strong tie between the adolescent girl and her sexual informant. The influence of an older girl over a younger, between whom there are confidences regarding sex, is surprisingly great. The mind at this age is very susceptible to influences of any kind, and the ideals instilled into a girl's mind are of great importance.

These are only a few of the disturbances of the adolescent girl. But they are sufficient for us to know that at the bottom of all these disturbances is the mysterious influence of sex gradually unfolding itself and finally claiming its own.

At the time these emotions are in full sway along comes a newer and deeper one. The boy with whom she has played for the past several years, run races, played house, ball and games, one day looks into her eyes—and something happens.

Perhaps that look was accompanied by a pull at her hair, a pinch on her arm, but the glance was one which awakened within her a new instinct; the consciousness of sex, and upon her horizon man appears.

Those who have investigated boy and girl love affairs seem to be of the opinion that they are invariably of short duration. Out of fifty high school girls interrogated, two had married while at school. The boy a girl is willing to elope with, or even starve for at eighteen, is quite forgotten at the age of twenty-five.

When girls marry between the ages of nineteen and twenty—the years when they are developing in body, mind and character, they are at a loss to understand themselves, because they are ignorant of the fact that the wonderful instinct of sex is making itself felt. For centuries this instinct has been in the germ of life. When they have reached that age nature is preparing them to proclaim its right, to perform their natural functions, to propagate.

The knowledge of the sex functions is one of the most important to the health and happiness of the girl, the period when nature has developed and prepared her to carry out its plan, in the Age of Puberty.

*A copy of "HUMANITY" sent to a friend
may save a life.*

CHAPTER X

THE SPLENDORS AND DANGERS OF PUBERTY

Puberty is the age at which the girl or boy becomes capable of reproduction. The use of the word is to denote the whole period of time during which the procreative ability continues, which is usually from the fourteenth to the forty-fifth year. There are still other uses of the word, but we will use it as the age when the boy or girl becomes sexually matured, the first indication of which is the menstrual flow in the girl and seminal emissions in the boy.

When we speak of puberty it is necessary to have some knowledge of the organs of reproduction and their structure. So far the physiology taught in the public schools has not treated of these organs. In order to get books on this subject a girl is met with the question: "Are you a nurse or physician?" If not the books are denied her. Consequently the average girl is kept in ignorance of the function of these organs, and is at a loss to know where to go for clean information. I therefore give this information here, without mincing words, if there is any benefit to be derived from the following subject. It is very simple for the girl to learn the names of these organs and call them by such names. They are ovaries, fallopian tubes, uterus, and vagina.

Let us first take the ovaries, which are two small glands about the size and shape of an almond, placed one on each side of the extreme lower part of the woman's abdomen. They are imbedded in large ligaments and tissues which also help to hold the uterus (the womb) in place. Inside the ovaries are thousands of little eggs called ovules, which have been there since the birth of the girl. There are from twenty to fifty thousand ovules in the ovary at birth. The work of the ovary is to develop and mature these eggs, and send them on to be fertilized. At the time of puberty, these eggs are all in different stages of development. Those in the center of the ovary ripen first and burst through the outer cover of the ovary (which is like a capsule and at the time of menstruation becomes swollen and congested). The ovule is caught by the fringy ends of the fallopian tubes which are in a constant lashing motion, which sends the egg through the tube to the uterus.

The fallopian tubes are about four and one-half inches in length and join the ovaries to the upper and outer angle of the uterus. Its duties are

to convey the ova from the ovary to the uterus. Sometimes the sperm cell from the male comes up into the tube to meet the egg and it is fertilized here. The union of the two cells usually occurs in the outer end of the fallopian tube; but this is not the nest nature has prepared for the egg's development, and unless it returns into the uterus it causes serious trouble and an operation is necessary. Impregnation in the tube is very rare, but it is possible.

The uterus, often spoken of as the womb, is a hollow muscular organ into which the egg comes from the tubes to be fertilized—four to eight days from ovaries to uterus. After fertilization it remains here, is nourished and developed until it can develop no more. Then it is thrown out by the contraction of the muscles, which process we call the birth of a child. The uterus is about three inches long, its shape is like a pear with the small end downward. It is not fastened to any of the bony parts, but is held in place by the ligaments and tissues, which also allow it to move with different movements of the body. One of the most interesting features about the uterus which is so small in its cavity is that it can stretch to accommodate the growing child within it to the length of nineteen to twenty-one inches. This is because it is one and one-half inches thick and composed of layers of muscles which are tough and yet elastic. At the upper side of the uterus are the openings into the fallopian tubes. At the small end of the uterus is another opening leading into the vagina. It is through this opening the sperm of the male comes in order to fertilize the egg. Thus you can readily see the uterus is the nest or cradle where the egg is to live until it becomes strong enough to subsist on other nourishment.

The vagina is a muscular tube-like passage which extends from the small part of the uterus (called the neck) to the outer surface of the body, where its opening is usually partly closed in virgins by a thin membrane or film known as the hymen. The walls of the vagina are also very thick and elastic. This is sometimes called the birth canal. The hymen was for years a subject for discussion in the professional world among physicians. In my talks to girls I find it a subject of great interest and often anxiety to many of them, for the average girl seems possessed with the old idea that the presence of the hymen is necessary to marital happiness. The time was not long ago when its absence was considered cause for serious discord between husband and wife.

Fortunately, modern science has thrown some light on this subject and disproved the theory that its absence was necessarily due to a woman's having had sexual relations. It can be destroyed by accident

or injured by operations, or examinations where the physician did not use the greatest care. In some women it is easily destroyed; in others it is more difficult. It is not at all uncommon for a physician to find the hymen unruptured when he comes to deliver the first-born child. All of which goes to prove that neither its presence nor its absence is necessarily the sign of virginity.

Now that we have some idea of the situation of the reproductive organs and their relations to one another we shall be ready to consider in greater detail the ovule or egg in the ovary.

Beginning with puberty the eggs from the ovary are expelled as they ripen or mature. This process is called ovulation and occurs about every twenty-eight days. It is closely related to menstruation, but it is not menstruation as you will soon learn. Some writers say the egg is expelled at other times than at the menstrual periods; another writer asserts that one passes every six hours, alternating male and female. There are many views and ideas on the subject of ovulation, but the most generally accepted theory is that the egg is expelled from the ovary every twenty-eight days.

When the egg ripens, the ovary discharges it and sends it on to find its way through the tubes to the uterus. Here we find the blood supply of the uterus greatly increased in preparation for the egg. We find the inner lining of the uterus becomes very soft and smooth so that the egg can very easily find a place in which to lodge itself after it has been fertilized. We also find that the cells swell and multiply, all in preparation to welcome and nourish the incoming egg or ovum. If the egg is fertilized by the male, it then remains in the uterus to develop. If not, it is thrown out, together with all the preparation made to receive it. The cells burst and discharge their contents; the mucus, blood, cells and all come away in what is called the menstrual flow.

This process goes on every four weeks in girls after they reach the age of puberty and continues at regular periods as long as the egg is not fertilized until the reproductive age is over, which is usually between the forty-fifth and fiftieth year. If, however, the egg is fertilized the menstrual flow ceases and this blood supply goes to nourish the new life in the uterus. It does not appear again until after the birth of the child, and usually ceases while the child depends upon the milk from the mammary glands.

The age at which this process (menstruation) first takes place in girls differs in individuals. Climate has some effect upon it, for girls in warm or Southern climates mature earlier than in colder places. In this cli-

mate the average girl reaches puberty at fourteen years of age. Some have been known to reach it as early as the eleventh and others not until the eighteenth year, all in the same place and yet normal and healthy, which shows there is no reason for anxiety if the girl does not menstruate at fourteen, provided she is developing normally and is in good health. During the first few years after its appearance the periods are likely to be irregular. This is because the sexual organs are not fully developed. Often the period does not occur after the first time for three, five, eight months and sometimes a year. This irregularity continues for two or three years. Cases of girls coming from Europe have been known where the period was perfectly established over there, but after arriving in this climate the menstrual flow did not occur again for a year and over. Usually this irregularity lasts only a few months, and when once it has become regular, there should be no worry over its arrival a day or two earlier or later.

The length of time the period lasts differs in women also. The average length of time is four or five days, yet there are women in which it lasts fully a week, and others but a few hours. The length of time should not be of as much concern as the amount of discharge which is expelled each time. It is, of course, difficult to estimate this, but physicians claim that more than three protectives in twenty-four hours should not be used. In all women the flow is most profuse during the first two days.

The care of the health should receive more attention during the first two days than is usually given it. To the girl who has to work from early morning until late at night, these two days are unusually hard on her nerves and on her general health, caused by the present atrocious industrial system.

Physicians say there should be no need of interrupting the regular routine of the day at this time more than any other. There are a few strong women to whom this period makes no difference, but the average girl in this country spends two days of pain and discomfort. Girls continue to suffer pains in the abdomen and back, pains running down the limbs, headache, often nausea, besides being nervous and irritable, yet hang on a strap in an overcrowded street car, stand or sit all day in the shop or at the machine and utter no protest. They know, too, they are not alone in this suffering, for they see about them day after day hundreds of other women enduring the same pain, yet they remain silent.

There is one thing to remember, that the greatest strain comes on the nervous system at this period. One of the best ways to assist in building

up the nerve strength is in sleep and rest and for the girl who dares not remain away from the shop fearing to lose her "job" the next best thing is to get to bed early, for there's nothing that builds up the exhausted nerves like sleep.

Fortunately, the girl at school has some consideration shown her at this time, and it is well that this is so, for until the periods become established there is special danger of overdoing in school work, which often causes St. Vitus dance and other nervous disorders.

I believe in the regular warm tub bath, or cold sponge followed by a good rubbing all over the body at this time, together with nine or ten hours' sleep, and light, nourishing food without stimulant. If the bowels are active, it often lessens the pain considerably, and it is very important that every girl attend to this if she has any regard for her health. There are a few abnormalities of the menstrual functions which I wish to impress upon the reader, such as too little or too much flow, or very great exhausting pain are usually caused, not by any disease of the generative organs, but more often a disturbance of the general health, which can often be treated and cured by building up the system.

Every girl should learn the laws of menstruation and its hygiene and have full understanding of the same. The menstrual function occurs only in the female at puberty, but at the same time there comes to both boys and girls, or male and female, a mysterious and impelling influence, which has great power over the lives of both during the adolescent period unless they understand and control it. This is known as the Sexual Impulse.

PLAIN HOME-TRUTHS ABOUT THE SEXUAL IMPULSE

The sexual impulse is the strongest force in all living creatures. It is this that animates the struggle for existence; it is this that attracts and unites two beings, that they may reproduce their kind; it is this that inspires man to the highest and noblest thoughts; it is this also that inspires man to all endeavors and achievements, to all art and poetry; this impulse is the creative instinct which dominates all living things and without which life must die. If, then, this force, this impulse plays so strong a part in our lives, is it not necessary that we know something of it?

At the time of puberty there comes both to boys and girls, two impulses—one, to desire to touch or caress; to come in contact with, to write or to speak to, an individual of the opposite sex. This impulse is much stronger in girls than in boys. The other is the impulse that impels

the individual to discharge the accumulation of ripe sex cells, and relieve himself of the nervous tension which this accumulation produces. This impulse is stronger in boys than in girls.

At the time of puberty, we learned that the first manifestation of sexual maturity in the girl is the appearance of the menstrual flow. But also at puberty there comes the sexual impulse, which evidences itself during sleep, in a filmy substance dropping from the mouth of the uterus. This "detumescence" does not appear very often in young girls, but later in life when sex instinct becomes stronger it occurs during sleep, especially in young widows having experienced sexual relations. They are, however, seldom aware of its taking place; consequently, it has not the danger which it presents to the boy.

In the preceding article on puberty, we discussed only the girl at puberty, but here it is necessary to understand that during puberty many changes take place in the boy, such as change of voice, the growth of hair on the face, various parts of the body, and most important, the discharge of the sexual fluid commonly known as seminal emissions. This latter symptom appears in every normal healthy boy on reaching the age of puberty, but unlike the menstrual period which occurs at the stated period in girls, the seminal emissions do not depend upon a special period; they occur at different times, often twice a month. Unlike menstruation, which in the girl lasts from two to seven days, the discharge lasts only a few seconds, and is not accompanied by pain. This expulsion is considered perfectly normal, and is not a sign of physical or sexual weakness, but a sign that a surplus accumulation of ripe sex cells are present and have come to their full development and overflow. Nature takes care of this and uses all of this life-giving fluid according to the needs of the individual, casting off the surplus.

It is this symptom that alarms young boys at puberty. It is this overflow which enables quack doctors to play upon the innocent and ignorant boy, telling him it is an indication of weakness. And it is also this—as the result of telling older boys about it—that lead boys to houses of prostitution; for they are told by their ignorant advisers that they must have sexual relations or endanger their sexual capacity.

It is also this overflow which, occurring in sleep awakens the boy, and he is conscious of what has occurred; he is conscious also of a pleasurable sensation which this sense of relief produces, and unless warned against it he will try at some later time to bring on this relief by friction or mechanical means, which is known as masturbation—often called self-abuse. The age of puberty is one of the periods in an indi-

vidual's life in which it is easiest to acquire this habit, in girls as well as in boys, although the girl may not be conscious of any sensation, through the accumulation of the "detumescence." Yet there is the same nervous tension that exists in boys, due to congestion of the now fully developed genital organs, perhaps slighter in intensity, but it is there and the girl becomes conscious of it.

In talking to older girls about sex, menstruation, etc., she is often led into the habit of masturbation. Cases have been known where children formed this habit in infancy almost, through the ignorance of nurses or even mothers, who, not aware of the consequences, have kept babies from crying by gently patting or rubbing the sexual parts. It may be caused also by uncleanness, itching, tight clothing, etc.

When the habit is formed in very small children, it can be exercised in the very presence of the parents, but they being ignorant of the habit itself, or the consequences, interpret the actions as "baby ways." Again, the habit is formed upon entering school. It is said no school is free from it; and it is a fact that no institution to-day is free from pupils who practice masturbation.

In public schools are found groups of perverted boys and girls whose depraved ideas sooner or later permeate the place. "In absolute filth of conversation nothing could equal the talk of boys and girls during recess in our schools. What is still worse is that the child is generally instructed in masturbation, prostitution and sometimes sexual perversity."

This subject of masturbation is at present under discussion from many points of view among the medical profession; some claiming, that, as with venereal diseases, we lay too much stress on the matter, and exaggerate the harm done to the individual by it.

Writers would try to prove that because ninety-nine people out of one hundred are not in insane asylums the practice cannot be as harmful as it is stated by others to be.

Let us take a sane and logical view of this subject.

In children, before they have reached the age of puberty, prior to the development of the sexual organs, it stands to reason that to abuse these organs before they are strong enough to be exercised must weaken them for their natural functions. Again, masturbation, unlike the sexual act, can be practiced individually and at all times and nearly anywhere. This gives the individual unlimited opportunity for indulgence, and consequently drains and exhausts the system of the vitality necessary for full development.

In the boy or girl past puberty we find one of the most dangerous forms of masturbation—i. e., mental masturbation—which consists of forming mental pictures, or thinking of obscene or voluptuous pictures. This form is considered especially harmful to the brain, for the habit becomes so fixed that it is almost impossible to free the thoughts from lustful pictures. Every girl should guard against the man who invariably turns a word or sentence into a lustful, or commonly termed “smutty,” channel, for nine times out of ten he is a mental masturbator.

Perhaps the greatest physical danger to the chronic masturbator is the inability to perform the sexual act naturally. The strong physical irritants which are used are likely to produce catarrhal disease of these organs in both sexes, producing such irritating sensations that relief is demanded, and this can be obtained only by repeating the habit, and so it continues. The individual promises himself over and over again after such exercises to overcome the habit, but his will power gradually becomes destroyed and the impulse continues. He knows and intuitively feels such practice degrades him and destroys his character; he feels he is losing control of himself, and also realizes that his health, especially his nervous system, is being undermined.

In my personal experience while studying persons afflicted with various and often revolting diseases, no matter what their ailments, I never found any one so repulsive as the chronic masturbator.

It would not be difficult to fill page upon page of heart-rending confessions made by young girls, whose lives were blighted by this pernicious habit, always begun so innocently, for even after they have ceased the habit, they find themselves incapable of any relief in the natural act. This causes a nervous and excited condition in the girl, tossing about nervously for hours after. It is much more difficult for a girl to overcome the habit than a man. The effects are more permanent in her.

At puberty every boy and girl should be taught these dangers and temptations and also how to avoid them, by keeping active, mentally and physically, going to bed when sleepy, avoiding intoxicating drinks and stimulants.

We have strayed some distance, I know, from the beginning of our subject—Sexual Impulse—to treat of its perversion (masturbation), but we shall now take up the normal natural impulse and see what there is that every girl should know.

In the first part of this article we learned that the sexual impulse is a combination of the two impulses—the one which impels the discharge

of ripe sex cells, strongest in the boy, and the other which impels the individual to touch or caress an individual of the opposite sex, strongest in the girl.

Every girl has in mind an ideal man. This ideal begins to form sometime in the early adolescent age. He is usually distinct in her mind as to his physical qualities, such as dark or light hair, or brown or blue eyes. He is always a certain physical type and often remains an ideal to her through life. At the forming period of the type she will be attracted toward many men who seem to answer the ideal type, but as she reads and develops through the various stages of the adolescent period, the ideal changes and grows with her. As she reaches the romantic stage the ideal must be brave, daring, courteous. If she is inclined toward out-door sports he must be athletic. And so it goes on until the twenty-third year, when the average girl has a fairly settled idea of the man who would suit her as a mate through life.

When the sexual impulse makes itself felt strongly in the adolescent boy or girl, they, feeling satisfied with the physical beauty and perfection of the other, marry, they are unconscious that the incentive to love when based on physical attraction alone is soon destroyed. For sickness, poverty or disease will affect even the most seemingly perfect physical attraction.

Let us not confuse the sexual impulse with love, for it alone is not love, but merely a necessary quality for the growth of love.

No, sexual attraction or impulse is the *foundation* of the beautiful emotion of love. Upon this is built respect, self-control, sympathy, unity of purpose, many common tastes and desires, building up and up until this real love unites two individuals as one being, one life. Then it becomes the strongest and purest emotion of which the human soul is capable. There is no doubt that the natural aim of the sexual impulse is the sexual act, yet when the impulse is strongest and followed by the sexual act without love or any of the relative instincts which go to make up love, the relations are invariably followed by a feeling of disgust. Respect for each other and for one's self is a primary essential to this intimate relation.

In plant and animal life the reproductive cell of the male is the active seeker of the passive female cell, imbued with the instinct to chase and bodily capture the female cell for the purpose of reproduction.

This instinct in man, as he is to-day, is inherited, and, as with the lower forms of life, the senses are intensely involved. It is kept alive by

the sense of sight, sound and smell, and reaches its highest development through the sense of touch. It is heightened by touching smooth and soft surfaces—which is said to account for the pleasure of kissing.

The desire to touch being stronger in girls than in boys, this desire leads a girl to kiss and fondle a man without any conscious desire for the sexual act; whereas in the man, to be touched and caressed by the girl for whom he has a sexual attraction, stimulates the accumulation of sex cells, and the desire for the sexual act becomes paramount in his mind. Many a young girl bubbling over with the joy of living, innocent of any serious consequences, is oft-times misjudged by men on account of these natural actions. But she soon puts on her armor of defense, and stifles and represses any outbursts of affection.

Humanity, too, condemns the natural expression of woman's emotion, save under certain prescribed conditions. In consequence of this, women suppress their natural desires and direct this great force into other channels, participating in the bigger and broader movements and activities in which they are active to-day.

That the male creature is the pursuer of the female in all forms of life, there is no question, but that the female has the choice of selection and uses fine discrimination in her choice, cannot be denied either. This instinct of selection seems to lie dormant in women of to-day, for at puberty nature calls to every girl to make a selection suitable to her nature. Yet few girls follow this instinct. Instead of asking themselves: "Are we mateable and sympathetic?" they ask: "Shall we have enough food, clothing and shelter?"

Indeed, girls, this system increases your degradation, and places you in ideals lower than the animals. All over the civilized world to-day girls are being given and taken in marriage with but one purpose in view: to be well-supported by the man who takes her. She does not concern herself with the man's physical condition; his hereditary taints, the cleanliness of his mind or past life, nor with the future of the race.

There will no doubt be a great change in woman's attitude on this subject in the next few years. When women gain their freedom they will cease being playthings and utilities for men, but will assert themselves and choose the father of their offspring. She will hunt down her ideal in order to produce the Superman.

There seems to be a general tendency on the part of the woman who is demanding political freedom, to demand sexual freedom also. When a girl reaches the age nearing thirty her natural development tends toward

sexual freedom. It seems as though nature, knowing the time of reproduction is drawing to a close, calls with all the fury of her strength to complete its development and procreate.

It is at this age where physicians claim a woman awakens to the sexual desire, and it is at this age that women seek affection or gratification with a "lover." To her there is nothing to say; she is mature, developed and can judge for herself where best her happiness lies.

But to the young girl at the age of say nineteen, or even younger, immature, mentally undeveloped, there is something she should know, and that is that every physical impulse, every sensual feeling, every lustful desire will come to her whitewashed with the sacred word "Love."

Neither the boy nor the girl knows the difference between the sexual impulse and love. A boy meets a girl he feels a great attraction for her, he feels the sexual impulse throbbing within him, he is full of this life-giving current, he feels it throughout his being; he walks lighter and straighter, he feels it in his voice, in his laughter; he grows tenderer within himself, and to women. He feels all this and is sure it is a love that will never die. If there is an attraction on the girl's part there is no difficulty in persuading her that this feeling is love.

But it is not love; it is the creative force or sexual impulse scattered through his being and the sexual act brings it to a focus.

If motherhood comes to the girl through this relation, she has developed and the experience has enriched her life. But to-day the girl has an idea she has escaped the greatest disgrace when she has avoided motherhood. If the relation was based on physical attraction alone, a few abortions and the monotony of every-day life soon remove this, and the man goes elsewhere in search of this wonderful sensation which he felt at first, but did not know how to keep or how to use.

The girl, however, has become a new being, sexually awakened and conscious of it, but ignorant of the use of the forces she possesses, she plunges forth blindly, with social and economic humanity against her, and prostitution beckoning at every turn. So she soon passes with the crowd on the road to the "Easiest Way." This is the story of thousands of young girls living in prostitution.

Women should know that the creative instinct does not need to be expended entirely on the propagation of the race. Though the sex cells are placed in a part of the anatomy for the essential purpose of easily expelling them into the female for the purpose of reproduction, there are other elements in the sexual fluid which are the essence of blood, nerve, brain and muscle. When redirected into the building and strengthening

of these, we find men or women of the greatest endurance and greatest magnetic power. A girl can waste her creative powers by brooding over a love affair to the extent of exhausting her system, with results not unlike the effects of masturbation and debauchery.

The sexual impulse is natural in animals, degenerates, and in man. But in man it is mixed with other essentials which, together, are termed love. These essentials are derived from man's power of reasoning by which he is known as a higher species and through which he differs from the animals.

When man emerged from the jungle and stood upright on his hind legs, the shape of his head and his face changed from the long jaw and flat head of the animal to the flat face and high head of the man. All progress from that time forward was made along mental lines. Every normal man and woman has the power to control and direct his sexual impulse. Men and women who have it in control and constantly use their brain cells thinking deeply, are never sensual.

It is well to understand that the natural aim of the sexual impulse is the sexual act and the natural aim of the sexual act is reproduction, though it does not always result in this. It is possible for conception to take place without love, it is even possible that there is no conscious knowledge to procreate before or during the act, yet this does not disprove the fact that nature has designed it for the purpose of reproduction, no matter what uses man has put it to to-day. This subject of procreation we shall discuss next.

Every girl should know that to hold in check the sexual impulse, to absorb this power into the system until there is a freely conscious sympathy, a confidence and respect between her and her ideal, that this will go toward building up the sexual impulse and will make the purest, strongest and most sacred passion of adult life, compared to which all other passions pale into insignificance.

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CHAPTER XI

THE MARVEL OF REPRODUCTION

In teaching children or young persons the process of reproduction one of the cleanest, most natural and beautiful methods of doing this is to tell them the process which goes on in the various forms of life in the flower, fish, frog, bird and to lead up to the highest and most complex of all living creatures—man.

They watch the butterfly and bee carry a load of pollen from the father buttercup to fertilize the seeds within the mother flower. They watch Mr. and Mrs. Frog awaken from their long winter nap, and stirred by the life-giving impulse within them, start for the breeding pond. They watch Father Thrush with his mate and patiently stand guard over her during the tedious hatching days. They are told and see that the flowers depend upon outside forces to bring the pollen from the male to the female to fertilize the seeds before the seeds could grow. They are taught that the mother fish lay her eggs in the water first and that the father fish, unlike the flowers, being able to move about, carries the pollen (which is now a fluid) to the seeds himself. They are told that Father Frog, being a higher creature, fertilized the eggs before they reached the water, and Father Thrush being still higher in the scale fertilized the eggs before they left the mother's body. That the higher the species was, the greater the care required to preserve that species.

In this way the mind is prepared for the information which should follow.

The girl at puberty should be taught this process and something of what goes on within the womb after the ovum has been fertilized. She should know that all organic life is the result of a simple cell; that man is a community of cells, banded together and depending upon each cell to carry on its work, for the benefit of the whole.

Let us first, then, get an idea of a cell and what it is and what it does. A cell is a tiny portion of living matter having in its center a spot or nucleus which represents the point of germination; it is separated from its sister cells by partitions of cell membrane.

A simple cell is formed by the fusion of two germ cells when they meet to exchange nuclear elements. After this fusion they are able to

proceed with fission, which means splitting into parts, and it is the subsequent cellular growth of the fused germcell that constitutes reproduction.

There are two kinds of reproductive cells, the ova in the female and the spermatozoa in the male.

When the sexual act takes place, there is deposited into the vagina a secretion known as semen. According to Sutkowsky, each deposit or ejaculation contains 50,000,000 of spermatozoa.

About the same time in the act there occurs in the female spasmodic contractions of the muscles of the uterus which draws in a small amount of the sperm which the male has left there.

The sperm cell of the male under the microscope shows that it contains both head and tail.

The tail enables it to move and advance with a tadpole-like motion toward the ovum.

As in the lower forms of life, the male cell has within it the instinct to chase and capture the female cell. Consequently, it does not depend upon the uterine contractions of the female to enable it to reach the ovum for fertilization. The vagina being a corrugated or wrinkled tube, hides and secretes the sperm cell for days, unless it is removed with water or killed by koisonous injections.

When, however, the sperm comes near the ovum it is drawn to it as to a magnet.

The ovum being carefully protected by nature within the ovaries, leaves its sister cells and travels alone. The sperm cell, however, having more dangerous paths to travel, must provide against the uncertainty of doing its great work by going in numbers, though it takes but one single cell to produce human life.

A number of the male cells go to meet the ovum, but only one enters it. Almost at the moment the head enters the ovum it becomes completely absorbed by the ovum and all trace of it is lost.

This union of the two cells is called fertilization, fecundation, impregnation, or conception. This union usually takes place in the tube, but the fertilized egg does not remain there; it wanders along and finds its way into the uterus.

Now that the ovum has been fertilized, it readily becomes attached to the soft lining of the uterus which has been specially prepared to receive it. No menstruation occurs. The woman is now pregnant. A new being is being created, and marvelous changes will now take place.

within the tiny cell clinging so weakly to the lining of the uterus. At this time the ovum is so small it can scarcely be seen by the naked eye, but in two weeks it has grown to the size of a pea; in four weeks to the size of a walnut, and in eight weeks to the size of a lemon. At this time it is three inches long and is completely formed, the head being much larger in proportion to the rest of its body. What has happened to the ovum in these few weeks is briefly this: All the changes in the evolution of the animal kingdom, that man had to pass through to arrive at his present shape, the human embryo goes through step by step within the uterus in a very short period. Immediately after fertilization the ovum begins to divide into sections or lobes until they are almost countless.

The next stage is represented by this mass of cells forming themselves into a shape like a hollow ball. The third stage is the meeting of the two layers of cells, as if the ball had collapsed, and these two layers meet and unite as one, stretch and flatten out like a worm. After this stage things become more complicated; new organs begin to develop, line marks for the backbone and intestinal canal show themselves, as do the bony and muscular structure of the skeleton.

A slight pulsation is observed, showing the development of the heart. The head fold is formed by a gradual bending of the spinal column at the front end of the ovum, which we will now call the embryo. There are also formed at this time, processes which soon become arms and legs, there is a furrow on the face, pits for the eyes; all of which has happened in less than four weeks.

From this time forward development is rapid; the bones, which up to this time have been soft matter, grow harder, and all organs which were only outlined now become definitely formed. At the end of the fourth month it has grown to its natural shape. The remaining months it increases in size and gains strength. The uterus becomes enlarged, rises out of the pelvis and occupies the abdominal cavity. It takes forty weeks or 280 days to complete the growth of the human embryo, although the time may be two weeks more or less and yet be normal.

Often the young mother at this time begins to worry over her acts lest something she should do might deform the precious charge she carries. This, as you can readily understand from its early development, is impossible, for by the end of the second month the child has been formed, and no mental impressions of the mother can alter its shape. Just as the nucleus of the male sperm has within it all the contributions which the father of the child can give it, until after it is born, so does the mother give it its physical qualities right at the beginning.

At the end of nine months the child's development is complete and it is ready for its journey to the outside world. The process of this journey is called "labor"—a word which will describe the mother's share in it. When this occurs before the embryo is able to live outside the uterus it is known as abortion.

The average girl in using the word abortion, has in mind a criminal act, whereby the process of pregnancy is purposely interrupted. She prefers the word miscarriage.

There is also a belief among girls that a miscarriage occurring in the early stages of pregnancy can be brought about without bad results or any serious consequences to her health.

It is a mistake to regard an abortion as of slight importance, for any interruption in the process of pregnancy is always more dangerous than the natural labor at full term. One writer claims there are more women ill in consequence of abortion than from full term childbirth, on account of which there are so many women who are semi-invalids.

There can be no doubt that the often excessive loss of blood leaves the woman in a weak and rundown condition, thereby lessening her powers of resistance to other diseases.

The shock to the woman's system is greater than that produced by natural labor, and consequently leaves her in a hysterical and often critically nervous state for some time after.

The causes of abortion are many. Among them are overexertion, overexcitement, shock, fright, fall, great anger, dancing, fatigue, lifting heavy weights, purgative medicines and excessive sexual intercourse.

The dangers resulting from abortion are blood poison. Hemorrhage—even lockjaw has been known to be the result of abortion, also the danger that one miscarriage is likely to follow another, and disable a woman to carry a child to the full term.

One of the most common disturbances of pregnancy is nausea, more commonly called "morning sickness," because it is felt in the morning when the woman first assumes the erect position. As a rule, this lasts only during the early months.

About the latter part of the fourth month, or often not before the fifth month, movements of the foetus are felt. These movements are called "life," and women are glad of this signal that all is progressing naturally.

There are often many nervous manifestations accompanying the pregnant woman, such as headache, neuralgia, toothache and as a usual

thing, constipation is always present, and should receive attention. The teeth also should receive attention at this time for they decay easily on account of the secretions in the mouth which are increased during pregnancy.

The breasts enlarge in the early months of pregnancy, and there is a fullness and tingling felt often in the fifth week. The nipples become erect and the skin around the nipple becomes dark brown. These are only a few of the disturbances of pregnancy, but enough to show that other organs beside the uterus are tested in strength and how important it is to have a good healthy body. In fact, every tissue and fiber in the woman's body feels the impetus of pregnancy, and all kinds of physical changes occur.

One of the common questions asked by young women in early married life is how to tell if they are pregnant.

This is not always easy, but there are a few points on which a diagnosis is based—namely, in a healthy woman (during the reproductive age) the function of menstruation stops, together with the morning sickness, and the enlargement of the breasts with dark color around the nipples. These are early indications that pregnancy exists. All three of the above named can exist in nervous women, even when pregnancy does not exist. It is with the average healthy girl I am dealing, not with the exception. The only certain signs of pregnancy are the hearing of the heart-beats of the child and its movements.

Another question which troubles a young woman is how to count the time when she will be confined. This, too, is difficult to say, for an error of two weeks earlier or later is possible, because the time of conception is seldom definitely known. Experience has given a method of arriving at an approximate date which is used and which answers the purpose fairly well, though it is by no means perfect. Add seven days to the first day of the last menstruation and count nine months forward. For example: M. S. L. menstruated last, beginning September 10. Add seven days; this brings the date to September 17; add nine months, which brings the date of confinement to July 17. It is well to have everything prepared two weeks before this date so that the woman can be as much as possible in the open air during the remaining waiting days.

The dress of the pregnant woman should receive serious attention. It should be simple and warm, without bands restricting the circulation of any part of the body, like skirt bands, round garters, corsets and tight shoes. The secret of a comfortable outfit for the expectant mother is to have all clothing hang from the shoulders. There should be no pressure

on the womb from above, rather let all support come from below. The corset gets in its harmful work by pressing down the uterus into the pelvis, thus displacing the abdominal organs and crowding them together in such a way as to cause injury to the uterus as well as to the child itself. The muscles of the uterus and abdomen are weakened and from this results that horror of all women, the "high stomach."

The food also should be simple. In fact, there are few restrictions to be placed on food unless so ordered by the physician. One common mistake of women is that they believe they are eating for two persons, and consequently, must gorge themselves, which, of course, results in indigestion. Physicians advise a small amount of meat once a day. Plenty of water, milk and cereals, fruit, vegetables and especially fruit, which loosens the bowels. Rich pastry or starches fried in fat should not be eaten, because they are hard to digest. There is no reason why the diet should be at all strict unless a woman is under the special care of a physician. She should take a moderate amount of exercise every day, but should not get tired. Walking in the open air in the sunlight is best. Avoid dancing, swimming and all violent exercise; sewing on the sewing machine should be restricted. Fainting in the early months is often caused from bad air in overcrowded and overheated rooms, also from an empty stomach when the woman is too busy to notice nature's call for nourishment.

It is now generally agreed that alcohol taken by the mother during pregnancy, has very bad effects on the offspring.

There is little more to be said here except that a pregnant woman should be mentally and physically active, though not fatigued.

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PART I

SOME CONSEQUENCES OF IGNORANCE AND
SILENCE

When the boy arrives at the age of puberty, he is in greater danger than a girl of being not only led astray by companions, but being actually sent into unclean living by those nearest and most interested in his welfare—HIS PARENTS.

The reason of this is that there has been and still is a false idea clinging to many parents that as soon as the boy has seminal emissions, it is a signal that he must have sexual relations or suffer in health.

That the seminal emissions are not harmful and that they grow less frequent as the boy grows older is a fact of which few mothers seem to be aware.

We cannot blame the mothers of the past for not informing their sons of this physical condition, for few of them knew it themselves. Mothers have been as ignorant as the boys of their sex functions as well as other functions of the body.

Fortunately the condition of affairs is changing, and the knowledge of the human body, which for ages has been most carefully locked within the medical libraries, is fast taking up its abode in the homes of the people—where it belongs.

Certainly this sounds like civilization.

I had occasion to talk to a man about his son, whom I considered sick from overwork and lack of nourishment. He informed me, however, that this was not so, and whispered confidently that he was sixteen years old and "in that age when he needs a woman." He further remarked that he and "the mother" had talked it over with the result that the father had told the boy, when he had "the desire for a woman," that he, the father, "would give him money enough to get one."

Think of that boy's attitude toward women, and the dangers to become affected with venereal diseases that he was likely to contract. Yet both parents had the sincerest wish to do their best for that boy; they acted according to their light.

The common error I have found among people, even those educated in other lines of thought, is that the sexual organs will become powerless

unless they are used in early manhood. This is considered untrue by the best authorities on the subject, for it is known that the essential organs of reproduction are glands, not unlike the tear glands of the eyes or the milk glands of the breasts. The tear glands do not atrophy even if one does not cry for years, nor the milk glands during the entire period of reproduction. The same can be said of the sexual glands.

Another idea which is fast being uprooted is that the sexual act is an appetite, not unlike that of hunger and thirst, which must be fed by the boy sowing his "wild oats" first before settling down to marriage. It is now a recognized fact that it is no more necessary for a boy to "sow wild oats" than it is for a girl, and women are to-day demanding of men the same cleanliness of body and mind which men have heretofore considered necessary only in women.

It is now the unreserved opinion of the foremost medical men of the day that a man does not suffer in health from living a continent life, nor is he a "mollycoddle" from so doing.

"The belief that the exercise of the sex functions is necessary to the health of the male at any age is a pure delusion, while before full maturity it is highly injurious."

"Sexual abstinence is compatible with perfect health and tends to increase virility (which means manhood) through the reabsorption of the semen."

The ancient Teutons were aware of this, for it is said that it was considered a most shameful thing for their young men to have sexual relations with a woman before their twenty-sixth year. From observation and experience they were convinced that men were not sexually mature much before this age, and no one will dispute they were strong and manly.

Statistics show that 65 per cent. of men infected with venereal diseases (which means diseases due to sexual intercourse) are contracted between the ages of fifteen and twenty-one years; and 25 per cent. are contracted in the twenty-first and twenty-third years.

Writers claim that from statistics they have found men are not sexually mature before the twenty-fifth year and women not before the twentieth year. Yet we find them both reeking with sexual diseases before this age.

According to Sanger's "History of Prostitution," it is claimed that three-eighths of the prostitutes enter the life before the twentieth year in New York City. It is safe to say this is a conservative estimate, for the more recent investigations in Chicago and other cities show a very much

higher percentage. However, this, together with the statistics of venereal diseases mentioned above, show that it is before the boy and girl are sexually mature that there is the greatest difficulty in directing the impulses and controlling the passions.

The more healthy and normal an individual is, the better can he not only control his passions, but the less likely is he to be disturbed by continence.

One word on the subject of continence. It is not at all unusual to find men determined to remain continent until they find their ideal woman. Nor for athletes in training engaged in contests, nor for sailors on long sea voyages, nor for many others for long periods of time, is continence impossible; in fact they are better for it.

When one finds an individual who realizes the force of the sexual impulses and knows how to conserve them, you usually find a person who does not drain or exhaust these forces, but uses them in creative work.

Every girl should look upon the man who indulges freely in the sexual relations *without social responsibility*, as a prostitute far more degraded than the unfortunate girl who is compelled to sell her body to sustain life.

Every girl should know something about the physical make-up of a boy as well as of her own, for upon the well-being of both does the future race depend. To be a real mother a woman must understand a boy's emotions and development, if she would sympathize with him. And when she does understand, she will not send him to buy a woman for physical satisfaction.

It is this ignorance of parents, together with the silence of the medical profession, which is largely responsible for the terrible spread of venereal diseases which exist to-day.

There is more venereal disease among innocent, virtuous wives, than among prostitutes. This statement should resound throughout the walls of every home in the land, and not be kept intact within the covers of large volumes, where only those wearing cap and gown have access to it.

This seems astounding and exaggerated, but the following quotation is taken from an authority and is considered quite conservative: "Over 90 per cent. of our young men stray from the path of virtue before marriage; 60 per cent. contract venereal diseases which are difficult to cure; more wives than prostitutes have venereal diseases; one-eighth of all diseases in New York hospitals are venereal; 20,000 infected persons walk the streets daily."

It seems to me that the above facts are sufficient to warn every girl and boy knowing something about these diseases.

PART II

SOME CONSEQUENCES OF IGNORANCE AND
SILENCE

The two venereal diseases which I will tell you something of here are those most commonly known to all—gonorrhea and syphilis.

Gonorrhea is an inflammation of the urethra (water passage) characterized by redness, swelling, smarting pain on the passing of water, and accompanied by thick purulent (poisonous) discharge, at first creamy in color, and later a greenish yellow. It is considered by the highest authorities as *solely* a sexual disease in adults,, depending almost exclusively upon sexual intercourse as its mode of origin and infection. In children, however, it is not the rule, especially in infants and little girls, who can be infected by the hands of the mother or nurse being soiled with the discharge, also where the fresh discharge is on towels, toilets, etc. It starts an inflammation of the outer delicate parts but seldom enters the urethra.

In former days gonorrhea was considered an ordinary catarrhal inflammation, "no worse than a bad cold," the old saying went. It was thought to originate in women with the discharge at the end of the menstrual period, or leucorrhea; in fact any secretions from the uterus, of an irritating character, were thought to be sources of gonorrhea. However, with the discovery of the microbe "gonococcus," in 1879, by Dr. Neisser, it is now an established fact that the disease comes from a source where there is either latent or chronic gonorrhea, which, of course, means that the gonococcus is present. It is considered a conservative estimate that at least 50 per cent. of the adult population in this country have suffered from gonococci infection. More men than women have been and are infected.

The first symptoms of the disease appear in from three to seven days after infection, and upon proper treatment the discharge may disappear in six or eight weeks.

If the man or woman places himself under the care of a specialist within forty-eight hours after infection, the disease is often of much shorter duration. When allowed to become chronic, it is called gleet. Too much emphasis cannot be put upon the danger of placing any one

with this disease into the hands of the doctors who advertise so conspicuously, claiming rapid and complete cures of all sexual diseases. Experience has found that thousands of boys and young men, attracted by such alluring promises as only the quack can put forth, have been under such treatment, only to find later that the disease was allowed to remain in the tissues, the discharge only having been dried up. The germs were allowed to continue their work on up into the bladder, kidneys, joints, heart and even to the brain. The germs can live for years in the body hidden away in the gland ducts, the mucous membrane of the organ first attacked being in a normal state, yet when a condition arises when the vitality of the tissues in which the germs are lodged is lowered, or which give the germs themselves more nourishment or stimulus, such as alcohol or excessive intercourse, they almost always become active again.

In women the small part of the womb (cervix), as well as the urethra, are favorite places of attack. When the disease attacks the cervix a woman may not be conscious of it, and, unless prominent symptoms attend it, she may infect many persons in the meantime. In man, on the other hand, the disease cannot be present without his knowing there is something wrong, and it should be impressed upon him that it is a moral obligation on his part not to have sexual relations until he has been examined and pronounced cured by a specialist in genito-urinary diseases.

Your general practitioner will always recommend to you a specialist if you ask him. When the disease attacks the uterus and ovaries it very often blocks the fallopian tubes and prevents the impregnation of the ovum. It is said that over one-third of the childless marriages are due to gonorrhea in women, innocently contracted from their husbands. Both men and women can become sterile from this disease. The seminal tubes in the man become blocked, thus disabling him from impregnating the ovum.

Again, when the disease attacks the organs of generation, unless speedily attended to, the organs get into a chronic state of inflammation. The disease is, therefore, more difficult to reach, the chances of cure more difficult, and it usually means an operation for the woman.

A curious point to know is that a man may have a hidden or latent gonorrhea, of which he is not aware, for it gives him no trouble, and may infect a clean, healthy woman during sexual relations, and she in turn, can infect him with the same disease, acting like a fresh infection, giving rise to pain and discomfort. The great majority of infections in women are contracted from men who believe themselves cured, being under the false impression that they are cured because the discharge has ceased.

My advice to every girl whose sweetheart, lover or expected husband had a history of inflammatory rheumatism of the joints, back of him, that as she values her life and future health, not to marry that man without a thorough examination by a specialist in these diseases. *No young man should have inflammatory rheumatism.* This statement might be considered somewhat exaggerated, yet all seem to agree that a very large majority of cases of inflammatory rheumatism of the joints have the gonococcus present.

If the woman is not made sterile by the disease and is able to carry the child to full term labor, then there is another danger of infecting the child's eyes during the process of labor, when the secretions lodge themselves into the delicate membrane of the eyes. Then, unless quick action is applied, the sight of both eyes can be lost. Over 80 per cent. of blindness in babies is due to this germ. It can be carried into the eyes of both children and adults by any means which can carry the discharge to the eyes. Upon the slightest suspicion that this has been done, medical aid should be summoned at once.

There is one fortunate thing to know, that the germ cannot live for a great length of time outside its natural or proper environment, though it can for years be hidden in the body. It dries up very quickly. There is but one course to follow, that upon any of the symptoms mentioned above, go at once to a reliable physician and follow his instructions closely. And remember that the causes which retard recovery are alcoholic drinks, lack of rest, spicy food and *sexual excitement*. It is said there is no positive proof against this disease, except continency until marriage and then monogamy.

A young physician, who, being asked how he treated gonorrhea, replied most tersely, "with contempt." That this was for a time a general feeling is agreed, but with the knowledge that so many persons, especially women, contract the disease, under the moral, as well as legal, conditions of present society, the feeling has changed. A woman is infected by her husband after the marriage is sanctioned by the state and blessed by the church, neither taking the interest in the woman's future to guarantee to her a clean individual as a husband. Prostitution has been upheld and women segregated for man's sexual use, the government going to the extent of authorizing examinations of the women for venereal diseases to insure *man's* safety from these diseases. Yet there has been no such protection given either the woman prostitute or the wife that the man's body is free from them. On the other hand, every means to keep a married woman in ignorance of the source of her infection is made by

the church, state and society in general. Every law to protect the man's crime is made for his use, while women remain unprotected victims of his guilt. And this, they say, is "to protect the family and the home."

What is meant by preserving the home and family at the terrible cost of women's lives? Women should protest against the so-called medical secret which decrees that they be kept in ignorance where their health, as well as life, is directly concerned. That there are men in the medical profession in this country, as well as in Europe, who have openly protested against respecting the secret where another life is involved, seems a cheerful signal of a general social awakening in this field.

"After suffering for years a woman becomes a feeble, wornout, nervous woman; her life is a burden. The operating table is her only hope, and she leaves it deformed, mutilated and sexless."

If women voluntarily exposed themselves to diseases which would sap the husband's vitality, making him a dependent invalid, or expose him to the shock of a mutilating operation, or death—would men continue to suffer? Would they allow the medical secret to protect women in this alleged "freedom?" Every girl knows he would neither protect her nor continue to suffer. It is women only who have allowed the double standard of morals to stand so long, giving men the purest and best of their womanhood, but not demanding the same from them. As soon as women realize the danger to themselves and their children which they are likely to incur from men who have lived promiscuously, they will revolt against such standards.

Infant Mortality

The present modern woman's way goes a long way toward increasing infant mortality. Looking over the so-called society woman and the wives of well-to-do business men, cigarette smoking, highball drinking, modern dancing of the degenerate kind, make poor mothers. To them I attribute the direct cause of the high rate of infant mortality. Such women are defectives and physical degenerates. Lack of brain development makes them such—mentally, morally, physically, and socially. The fate of the country's race is hanging in the balance. They are one of the chief causes of 300,000 infants dying annually under the age of a year. Such women are continually shouting: "Children are a nuisance," "A family is a humbug," "It is easier to love a dog than a child." When such women start out in married life with the obsession that children are a nuisance, the family a humbug, the love of a dog

preferable to that of a human being, laws should be enacted to bring them to terms.

In fighting against the causes of infant mortality I deny that natural selection was being interfered with. Conditions initiated in the slums and public-houses are not natural—they are hideously unnatural. Eugenists are forgetting the importance of nature before birth of prenatal influences due to environment. They assume that it is simply a question of heredity from birth, when it has been proven that the forces of malnutrition have been playing on the child months before birth. The nature of the mother is therefore just as important as if the child had been fed on whiskey and tomatoes after birth. There are no statistics and no arguments as regards the relative importance of nature and nurture which seems to recognize the fact that every one of us was alive or should have been alive at least nine months before we were born, and that nurture was playing upon heredity during the whole of that period with a degree of power which it will never be able to display at a later period. Alcoholic spirits have been found in a baby born of a habitually drinking woman, but it was not heredity, it was racial poison working out as a prenatal malnutrition. It therefore follows that the nurture of the future parents was essential for eugenics. For the improvement of infant life all motherhood ought to be regarded as a first charge on the resources of a nation; national authority to look after maternity; the giving over of all maternity cases, regardless of social conditions or richness, to the Public Health Officer in authority. The establishment and maintenance of maternity centers, both prenatal and postnatal, throughout the country. This is fundamental eugenics, and is far more feasible than any question of breeding for genius or of deciding who shall marry whom and who shall not marry whom.

*A copy of "HUMANITY" sent to a friend
may save a life.*

CHAPTER XII

MY LEAVE-TAKING FROM THE READER—
WITH A FEW FINAL WORDS ON SEX-
HYGIENE, UPRIGHT MANHOOD AND
CLEAN WOMANHOOD

From my readers, both men and women, who have traveled with me, for humanity's sake, over a long and toilsome road, I am about now to take an affectionate farewell. For humanity's sake, they have followed me, on the preceding pages, into places where both they and I would never set foot on any other consideration. My kind and indulgent readers have followed me into the central darkness of city stews and brothels, places darker than darkest Africa, whither I had to lead them to show the many roads that lead our youth there, to exhibit the torments of the lost souls confined therein, and to point the way out of these man-made hells to a cleaner and more wholesome way of living. The great Italian poet, Dante, has written of an Inferno that had no existence save in his own brooding imagination. The Inferno to which I have taken my readers is in nowise a creation of my own brains. There is a road from every country town and village leading to it; thousands of boys without a proper monitor, legions of girls without parents sufficiently instructed themselves to instruct their offspring. Like Dante's imaginary Inferno, this real hell, as my observant readers know now, is a place of many chambers of various aspects, the bright and glittering ones leading to the dark and terrible ones, the splendid Broadway café hiding the buildings in the rear to which it is mortally sure to lead—the felon's dock, the sailor's stew, the drug-fiend's cell, the hospital for venereal diseases, and finally the dark and murky East River as the goal of many ruined lives. There are well-intentioned men traveling the length and breadth of the United States to urge upon the people Conservation of our Natural Resources. It's a pity they one and all forget to mention the most important and most sinfully wasted natural resource of them all—our youths and maidens, the potential fathers and mothers of a generation of Americans yet unborn.

The latter part—and larger part as well—of this my book is in essence a plea for this generation as yet unborn. For Sex Hygiene is

concerned, not only with the welfare of the living, but with the life confined within them that is about to struggle to the surface. The first and most important right of the Coming Generation is the right to be well-born. The deadliest infringements of this all-important right of the next generation are sexual ignorance and its inevitable consequence, disease. This book is written to wage war upon both, as far as the author's voice and influence can carry. Small wonder, then, if I desire most, before parting, to say a final word on Social Hygiene versus Sexual Plagues.

In the first place, let me remind you, that among the evils male human flesh is heir to, gonorrhea is the most widespread; that 80 per cent. of males between the ages of eighteen and thirty contract it; that an innumerable multitude transmit it to their innocent wives, who in turn transmit it to the children of their bearing, peopling the world with the maimed, the halt and the blind. In the light of these facts, I ask now all men and women to whom the gift of common-sense is not denied: If a disease be enough of a public concern to hold 80 per cent. of young manhood in its grasp, why is it not enough of a public concern to be talked about and instructed against and warned from? If a barrier of speech exists that deprives thousands of chaste wives of their right to live lives unmaimed by disease and to bear healthy children, then it is high time that a guilty convention should be wrecked instead of guiltless lives. If young and foolish men are at liberty to talk to other young men about prostitution as a source of pleasure, then older and wiser men should be at liberty to talk to the young about prostitution as the source and fountain-head of loathsome infections. The first man to talk to your son about harlotry is usually a pimp or procurer. The first who *ought* to talk to him about it, should be his teacher or parent.

Sexual diseases are communicable, but, thank Heaven, not more so than sexual information and instruction. If half a dozen diseased prostitutes may contaminate scores of men in the course of a single night, half a dozen booklets of an educational nature may save an entire village from going to the devil. Sexual education through HUMANITY has at least one advantage over the enemy it combats—it can be spread by mail, while contamination has to be called for in person. If you are too tongue-tied to speak to your son about matters of vital concern, hand him this book and it will speak for you. Let him know the truth long before he reaches the nearest big town, so that when he reaches it he may be forewarned and forearmed! If he brings knowledge *into* the town, he is a hundred times less likely to bring disease out of it into his own home town. Tell him bluntly—or let this booklet tell him—that practically *all* prostitutes are infected, and he will let them severely alone. A

prostitute is somebody's daughter who has first been seduced by somebody's son; do not let *your* son add to her score of shame, lest somebody else's daughter, upon marrying your son, may be stricken by the curse of disease and transmit it to future generations. And do not hoard information, like a miser, for your son and heir alone. For we are all sons of the same heavenly Father, who gave us enlightenment, not to hoard, but to share freely with all whose faces are turned toward the light. To conclude:

The problem of sexual disease resolves itself into a problem of education, and the problem of education, from a standpoint of the male, in turn resolves itself into two propositions:

(1) Is it possible so to train a young man by pointing out to him the evil physical and moral consequences of illicit intercourse as to strengthen him in determination to remain continent until he shall have arrived at the physical and economic period when he may justly contract the marriage relation?

(2) This failing, is it possible so to impress on a young man the solemnity of marriage in its physical relation to wife and unborn, that he will refrain from contracting the relation in case of having acquired infection until he shall have been pronounced free from the probability of transmitting disease?

That the problem as presented by the first proposition is a difficult one, all will admit, but on examination, there are several encouraging features that give hope, if proper educational measures are adopted, that much may be done in the reinforcement of young men in a determination to maintain a condition of sex purity. It must be remembered that there are many young men who, either by instinct, special training or environment, reach the time of marriage unpolluted by contact with the prostitute. Even should the heavy figures as to gonorrheal contamination be accepted, their analysis shows there is still 20 per cent. of young men who have escaped the contamination. But admitting that many of these in truth have not been continent, but owe their escape to "good luck" or lack of opportunity and that only 10 per cent. of marriageable young men can say sincerely that they have remained away from the courtesan by sheer force of self-control, even that small percentage would seem to indicate that there is a saving grace among the young men of America that could be rapidly developed into a rallying point for a wide national movement pledged to physical purity. Goethe, dying, called for "More light!" Such has been the cry of the ages, but has been persistently fought by trembling fear and foolish prejudice. Freed from the stum-

bling block of ignorance and darkness, humanity will find its way. It is not a morbid but a natural and entirely justifiable curiosity on the part of young men to desire an intelligent knowledge of the mysteries of life. Youth is the psychologic time for right suggestions, the plastic period of mental development for the making of lasting impressions, which, when crystallized into definite conviction, constitute the attitude of mind, conduct or CHARACTER. Here lies the crux of the whole matter. Education marks the chief distinction between the conduct of the savage and civilized man—spelling the difference between the exercise of reason and blind following of instinct. While the sexual impulse may be “uncontrollable,” or “without conscience,” given certain conditions, yet if the soil of the mind has been well prepared, if the reason has been strengthened by the stern truths governing sex well-being, then men eventually will learn instinctively to avoid those conditions which lead to their undoing. A steadily increasing number will not so DELIBERATELY or PERSISTENTLY seek such conditions, and thus a vast amount of needless social injury will be prevented.

Education is certain to work for greater self-control and eventually to develop a profound change for the better in the general view entertained by young men as to sex-responsibility.

The sexual life will become vested with a serious meaning taking the place of the prevailing atmosphere of cheap levity and assumed bravado. Sense will be substituted for folly—often safety for ruin. Gross errors and wrongful conceptions will be uprooted and destroyed. Some young men are so uninformed or indifferent at present as to sexual responsibility that it is not uncommon to hear one of them say: “That girl gave me a disease and I propose to get even by giving it to as many girls as I can.” Such a youth does not realize the atrocity of his view or conduct. He feels the physical pain and mental anguish of the disease and seeks to avenge himself on society for the supposed wrong done him by scattering his misery as widely as possible. He does not realize that the female from whom he acquired the infection, did not contract it as an intentional part of her misstep. No one likes to suffer. The unfortunate female probably did contract the infection from some male who perhaps held precisely the same view as the aggrieved youth who announces his intention to do as much harm as possible.

Young men should understand the right of this matter. The venereal diseases do not originate spontaneously. The germs of the diseases are persistent types of perverted cell life. They are passed from one person to another. When the female becomes infected, almost without excep-

tion, she contracted the infection from a sexual relationship with an infected male. The female no more desires maliciously to cause pain to the male than she wilfully desired to contract the infection. The female is largely above the desire to cause sexual misery. The young female is often weak and ignorant, sometimes in need; she does not understand her physical condition and often does not realize it until brought to the hospital operating table where nature demands payment for her "good times" to the last farthing. As long as the male holds his cruel view that he has the right to spread sexual contamination, keep disease going as a sort of endless chain, simply because some female infected him, there can be little betterment in conditions. When the male is brought to know that he who wilfully infects a female is a **SOCIAL CRIMINAL** of the most depraved type, then there will be hope for improvement.

What a great gain if coming generations of young men could be made to believe that **TRUE MANHOOD** consists in **NOT ACQUIRING INFECTION** instead of the false view now often held that infection is a **SIGN** of manhood. Certainly it requires more strength of character to fight the battle for self-control than to yield weakly to a passion largely capable of sensible direction. The young man who keeps himself well in hand sexually, has certainly built up a reserve of will power which will serve him well in later life.

It is admitted that home education would be the ideal method of the instruction of youth in the mysteries of life, but how many fathers are equipped with the scientific knowledge or parental courage to enter into intimate discussion with a son on such matters. Many fathers do nerve themselves to the point of briefly warning a son as to the "dangers" of masturbation, hinting at the possibility of the madhouse, etc. That such warnings have not been of any great hygienic value to the race in the past is evidenced by the enormous amount of venereal disease existent and the wreckage of youth on every side. While the admonishment as to masturbation undoubtedly has been well meant, yet it often has had exactly the opposite result from that intended. Standing at the crossroads between masturbation and prostitutional exposure, thousands of youths have accepted the latter as the only course left open to them to escape the terrors of self-abuse as depicted by fathers. Some fathers again go so far as to say to a son: "If you have to do a thing of that kind, go to some first-class house. If you get a disease, go to a good physician and send me the bill." Such advice simply means that the father is advising the son to expose himself to the danger of syphilis. Fathers in the past have made these mistakes and are still making them because of their erroneous

belief that sex nature is impossible of control. Science now knows better and asks that the old way make way for a new and better way.

The evils of masturbation have been grossly exaggerated. It is wrong to terrify the mind of youth with the formidable insanity specter. While the practice is admitted to be weakening and debasing and while physicians understand that the youth who wisely refrains or keeps the practice under control makes the better balanced man in maturity, yet exact knowledge asserts that masturbation is rarely the specific cause of insanity. The popular impression that the practice is the frequent cause of mental overthrow, is based on the observation that many insane people practice the vice. Those who make a scientific study of the insane have now learned that perhaps the larger percentage of demented persons owe their condition to delinquency at birth. Frequently they are the offspring of underfed, overworked or alcoholized and often venerealized parents. Lacking in physical and mental stamina at birth, the delinquent has not sufficient moral strength to resist the temptation of self-abuse, which may hasten but is not the primary cause of insanity.

Admonition as to the evils of masturbation is not the most important thing in sex-education. The important thing is to teach young men the physiologic truths of their own natures. The question of self-abuse is quickly disposed of under such instruction, since science teaches the practice is not necessary, can largely be restrained and gives the reasons WHY. Science presents the possibility of a sensible, well regulated young manhood that constitutes an infinitely more invigorating and noble animus for right conduct than the detestable threat of the madhouse with its hateful and unnecessary mental anguish.

Whenever a suggestion is made to educate boys and young men as to the truths of the sexual life someone generally appears quickly with the old-fashioned argument that there might be "some boy" in ignorance of the meaning of sex nature "whose curiosity might be aroused and who might be led into bad things" by such moral and scientific instruction. Those who advocate such education are not giving much thought to this sort of a saintly youth who exists largely in a figment of the imagination. Advocates of sex instruction have their eyes fixed firmly on the ninety and nine shrewd, sharp boys, who have reached or are nearing puberty, who have observed the creative process in plant life and who have seen the generative function in performance in animal life. These boys will gladly receive intelligent moral instruction and will profit by it, for a MORAL HIGH TONED atmosphere can be built up about the sexual life by PROPER EDUCATION to take the place of the present IM-

MORAL atmosphere which comes from street education with its filth and ignorance. It is a crass delusion to believe that any boy can reach the age of fourteen or fifteen, unless imbecilic, who has not acquired a pretty fair idea of the reproductive process, so the suppositious "saintly youth" should be sent to the scrap heap of pitiful bogies. Even admitting the existence of such a youth, common sense demands that a strong effort be made to educate and properly guide the majority "What we should strive for and which is vitally necessary to preserve the race, is virtue. Education of the young is a chief incentive to virtue."

Not the least value of such an education will be the development of a healthy and powerful PUBLIC OPINION that will place the stamp of stern disapproval on the man who does sexual wrong to the innocent. Employers also will begin to learn that sexual immorality lies at the basis of ALL morality and that a venerealized employe often is even more inefficient as an economic unit than the victim of drink. Railway managers will learn that the man suffering venereal torment is an unsafe man to have charge of the lives of other people, because of pathologic disturbances affecting mind concentration.

Whatever may be one's views as to the ultimate of humanity, one truth stands out clear and strong, the race always must be largely a failure as long as it clings to promiscuity and will advance just as it gets sexual intelligence and makes an effort toward the MONOGAMIC standard.

What a mass of misery is swept out of the life of the man when MONOGAMY is accepted as a matter of vital belief and conscientiously lived up to. If the race could ever reach the monogamic altitude, many of the most grievous problems that afflict the world would be solved. But this can never be until there is REGENERATION of the individual and there can be no such regeneration without slow, painful effort and the broadest enlightenment. Most all the lower animals have learned the monogamic law and subscribe to it. Those that do not are fearfully punished by epidemics, e. g., the rabbit, which is swept by disease and killed by the thousands, the rabbit being a varietist" not even observing "respectable" animal polygamy. Humanity has been endeavoring for thousands of years to defeat the MONOGAMIC law, has been relentlessly beaten back and hurt persistently—thousands have died—and yet society has declined to grapple resolutely with the problem. But this is the twentieth century. The race has been fed on sex lies and abominations so long and with such disaster, it would seem the time has come to apply an antidote of truth and science, and however toilsome the way, to crawl to the heights of better things.

As for the second proposition advanced as to the educational problem, all certainly will concede that the average young man would halt before embarking upon matrimony should he think there might be the least probability of infecting the woman chosen as a life companion. The gonorrheal infection is responsible for 20 to 30 per cent. of blindness in the new-born and for a large percentage of the surgical operations on women. Syphilis is responsible for a menacing percentage of insanity. It is also known to be responsible for a large number of premature breakdowns of men and consequently for a vast amount of public indigence and criminal tendency. Education would bring about astonishing benefits for both individual and state should it be successful in eliminating even part of the venereal tragedies.

I know of no subject that requires more delicate and careful handling under any and every circumstance than the one here considered. From the time that Adam first plead that it was the woman's fault that he did eat of the forbidden fruit, to the present when the female is held up to scorn and shame for yielding to man's lust while his part is passed negligently by, the consideration of sexual relations is interdicted in so-called polite society and is reluctantly made a subject for public discussion. Even now we use the term *social hygiene* in our announcements and title, perfectly aware that we do not intend to discuss tight shoes, tight lacing or other violations of the laws of hygiene, but a matter that has been with us ever since man was evolved from the brute, and we are obliged to acknowledge that vicious sexual relations do exist and we must consider methods for their betterment. I have no intention of trespassing upon the particular phase of the subject. You hear from others more directly engaged in teaching the young how they think matters may be improved and I am interested to learn what they think. I refer briefly to diseases incident to vicious sexual relations; I beg to bring to the attention of my readers a subject having relation to the sexes, of marked economic danger though social also in character.

It is with reference to the effect our eleemosynary and philanthropic institutions have in overcoming or preventing or thwarting nature's plan for improving the human race. Every organized being bearing the reproductive function, and all have it, is improved by a process of selection in mating, by which the stronger and more vigorous survive, while the weaker in the so-called struggle for existence drop out. The "survival of the fittest" has become an axiom in biological science; this law is equally well recognized in the development of the human race. The cave man, like the beasts of the field, having no artificial means of pro-

tection, survived by reason of his individual physical prowess or by his mental ability to circumvent others; and this continued while in a state of savagery, as is instanced to-day in some savage tribes—the nearer they approach to or remain in a state of nature the more indifferent they are to the weaker or sick of their kind amounting sometimes to the entire neglect, or when burdensome, to the destruction of the sick and helpless. The weaker die out.

To counteract this nature's method of getting rid of the unfit, we, who survive the struggle, build asylums, almshouses, hospitals, reformatories of all possible kinds and purpose; enabling them to increase and multiply, thus perpetuating their disabilities at the cost and expense of those who, if they did not assume this burden, would be better able, we may say, to improve and develop themselves. I am not protesting against these things—my work is evidence to the contrary, I am simply pointing out what, in a certain way, it leads to. The problems of civilized life are manifold and complex, not to be settled by studying one phase.

It is, however, acknowledged, settled by the impartial reports of the census bureau, that the dependent classes, paupers, insane, epileptics, alcoholics, imbeciles, feeble-minded, are increasing out of proportion to the whole population, and the question is how to overcome this without doing injustice to the dependent individual, or violence to what we regard as the dictates of humanity.

That these dependents and defectives are recruited from their own ranks, rather than from outside sources, seems to be established by investigators in many different localities since Dugdale in 1877 first published his history of the "Jukes" family, which has become a classic in philanthropic literature. Belief in the importance of heredity as a factor in causing these conditions, as compared with environment, is confirmed wherever investigations have been gone into thoroughly on this subject. The accumulation of a great number of statistics on this subject, from many parts of the country, and my views are based largely on these records. It is a shame that the records of reformatory and penal institutions, of insane asylums and of schools for the care of the feeble-minded are so pitifully incomplete with regard to the family histories of their inmates. Police and prison records under the Bertillon System are fairly good in tracing individual criminals, but even here there is no attempt to trace their genealogies—and in insane asylums there is hardly an effort made to go back beyond the immediate family. Wherever, however, as at the Vineland School for feeble-minded children, at the Craig Colony for epileptics, at the Monson State Hospital in Massachusetts, studies of

the family histories of individual dependents at all approaching completeness have been made, the conviction is forced upon us that it is heredity rather than environment that determines the constantly increasing ratio of the inmates in our institutions for various forms of defectives and degenerates. We have not data sufficient to say this of inmates of penal institutions, reformatories and the like; but for the mental or one may say the nervously defective inheritance certainly plays the most important single role. Without intending to generalize absolutely, the evidence seems to be that the criminal is the result of a bad environment; and the feeble-minded, taken as a whole in its protean forms, is derived from a defective inheritance. When I speak of criminal I mean what one may call a high grade criminal, the highway robber, the burglar, the rapist, the one who will commit violence to accomplish his purpose. The feeble-minded, the degenerate will commit a crime but rather by reason of a lack of resisting power than otherwise, the petty thief, the prostitute, the alcoholic, the tramp too lazy to work—these make their livelihood by the easiest way, their powers of resistance are deficient, difficult or incapable of development; this is an inherited rather than acquired trait. It is an arrest in the development of a mental process.

Before saying what remedy may be possible for this state of things I beg your permission to sketch, as briefly as possible, the history of a family which illustrates most strikingly in the same family both the dangers in a faulty inheritance and the advantages of a good one. It relates to the remote ancestry of a girl called Deborah Kallikak, an inmate of the school for feeble-minded at Vineland, New Jersey, in which Dr. Henry H. Goddard is the Director of the Research Laboratory, making a scientific study of the causes and consequences of feeble-mindedness. At the age of twenty-two, with all the physical appearances and physiological functions of the period, she has by the Simon-Binet scale the mentality of nine and one-half years. It would take too long to give the details of how this was determined. She is the illegitimate daughter of a feeble-minded woman, the father being designated normal. Tracing her ancestry with great difficulty and patience, back for five generations to the period of our Revolutionary War, it was found that her great-grandfather three times removed was a young soldier who while at a camp had connection with a feeble-minded woman in the neighborhood. The result was a feeble-minded son to whom the mother gave the name of the father, a not usual one, and this was the clue to the subsequent investigation, to be given. The result of that illegitimate union has been four hundred and eighty direct descendants: of these one hundred and forty-three were absolutely feeble-minded and but forty-six, or practically one-tenth, nor-

mal; of the two hundred and ninety-one remaining either nothing could be learned or their mentality was undetermined—i. e., they were on the border-line by some considered deficient, by others not, they could not, however, be definitely classed in the normal group. All these groups married into other families, more or less of corresponding types, and one thousand one hundred and forty-six individuals resulted and of this larger number two hundred and sixty-two were distinctly feeble-minded, one hundred and ninety-seven, a little over 17 per cent., were normal, the remaining five hundred and eighty-one being either unknown or of the undetermined or border-line type, but certainly not being an uplift to the community, the two hundred and sixty-two, or just 23 per cent., being a distinct burden on their fellow-men. I beg you to note the increase in percentage in the larger collateral number. When one considers that this is but of one family—that a more or less similar record could be made of nearly every one of the thousands of families of inmates of the rapidly multiplying philanthropic institutions throughout the land, the picture becomes appalling. Let us return now to the place of beginning, to the young soldier of the Revolution. After the war was over he returned home, in due time married a woman of his own social type. His peccadillo, using the ordinary phraseology, was forgotten, most probably unknown unless to a comrade of the camp, only possible to be revived now in the fifth generation by a skilled field worker by the fact that the feeble-minded girl gave to her illegitimate son his father's name. The legitimate marriage has been followed by four hundred and ninety-six individuals in direct descent. I now quote Goddard: "All of the legitimate children married into the best families of their state, the descendants of Colonial governors, signers of the Declaration of Independence, soldiers, and even the founders of a great university . . . In this family and its collateral branches we find *nothing* but good representative citizenship. There are doctors, lawyers, judges, educators, traders, landholders—in short, respectable citizens, men and women prominent in every phase of social life. They have scattered over the United States and are prominent in their communities wherever they have gone. . . . There have been no feeble-minded among them, no illegitimate children; no immoral women. . . . There has been no epilepsy, no criminals, no keepers of houses of prostitution. Only fifteen have died in infancy. There has been one 'insane,' a case of religious mania perhaps inherited but not from the Kallikak family." Could there be in human genealogy a more convincing demonstration "that like begets like?" The defective germ plasm of the first feeble-minded girl was transmitted through the succeeding generations and there is but little chance for betterment in that

the feeble-minded has no attraction for the normal, and the environment continues bad as in the beginning. The normal seeks its kind, will not form a permanent union with an abnormal; the connection is always to gratify a temporary illicit passion and the child, if there be one, is in the vast majority of cases abnormal, a defective or a degenerate. A complication, however, comes in, in the border-line cases and in those who are cared for in a good environment where they may be so improved that their defectiveness may not be recognized except to students in psychology in the application of the Simon-Binet test. And here I must emphasize that the diagnosis of feeble-mindedness is frequently of considerable difficulty even to those making a study of it. By feeble-mindedness the expert understands one whose brain development cannot be educated beyond that of a child of a given age; try as one may it cannot intellectually get beyond the age of twelve or fourteen, though physically it has all vigor and other evidences of normality. With but the will-power of a child it has all the desires and passions and functions of a fully developed adult.

This class known as the moron is altogether the greatest menace to the state, for while able to work; to earn a livelihood; to perhaps accumulate property; to be a reasonably useful member of society; to marry perhaps a normal, it bears within itself the defective germ that if allowed to reproduce will surely in a greater or less degree, sooner or later, bear its defective fruit to be in one way or another an expense to the State. This expense in the aggregate is something enormous. Dugdale in the "Jukes" calculated that that family had, in the seventy years through which he had carried his calculations, cost the State over \$1,200,000. Under normal conditions of life these people would have been producers, instead of consumers; they would have paid taxes instead of being objects for which others must be taxed; they would have yielded a revenue instead of helping to form a deficit.

Is it possible to alter this state of affairs? Perhaps not altogether. We are told that the poor shall be always with us; but can the number not be materially reduced? Certainly, but the lives of these degenerates are not happy even to their own limited desires. The pictures given by the field workers of the Kallikaks, the Ishmaels, the Nam family, the Hill Folk, represent nothing but misery and wretchedness—there isn't a smile on the face of one—of the enjoyments of life they know nothing—the ox and the ass if fed are happier than they. Can the existence of these unhappy beings not be checked? If we cannot reconcile ourselves to letting them die out in nature's way—by not giving them food and

homes—cannot we prevent them from multiplying themselves? The most reasonable answer I have heard advocated to this end is isolation. Keep the sexes apart during the reproduction period. Most of them can be made to earn something towards their own support—some can do more, add to the general store, become producers rather than burdens, but let that particular phase be ignored, grant them support if they cannot earn it themselves, as you now do, but by separation of segregation of the sexes stop the supply. Those who have made estimates of the cost assert that it is at once an economical financial proposition by stopping the multiplication of these pauper and eleemosynary institutions, to say nothing of the incalculable future saving in the improvement of the race.

A WARNING

"Fifty-eight blood relatives confined in penitentiaries, jails, infirmaries, institutions for feeble-minded or industrial schools.

"This is the record of an extensive family of degenerates traced out by the Ohio Juvenile Research Bureau. In announcing the results, Dr. Thomas H. Haines, director of the bureau, declared the family history already discovered was the basis for a record comparable to that of the notorious Jukes family, which has been familiar to sociologists for the last forty years.

"The 'Mengold' family—this is the fictitious name which has been chosen for the newly traced clan of degenerate men, women and children—lives mainly in southeastern Ohio and lower Ohio River counties of West Virginia.

"Five generations of the family have been charted, including 474 individuals. Definite data which have been secured on 261 of these show the following conditions of degeneracy:

"Sixty members of the family have court records, fifteen have been in jail, fourteen in the penitentiary, nine in the infirmary, nine in children's homes, six in the workhouse, two in the Girls' Industrial Home, two in the Institution for Feeble-Minded and one in the Boy's Industrial Home.

"Seventy-seven are immoral, seventy-four criminals in varying degrees, *twenty-three* alcoholic, *twelve public women*, *seven* tubercular, *six children* adopted into other homes, *four* subject to epileptic fits, *three insane* and *three* tramps.

"John and Polly Mengold, progenitors of one of the worst lines of the family, came originally from western Pennsylvania. The others were ignorant mountaineers."

[Copy of Pamphlet issued and distributed by the Department
of Health, City of New York.]

INFORMATION AND ADVICE
REGARDING
VENEREAL DISEASES

*Public health is purchasable. Within natural limitations
a community can determine its own death rate.*

DEPARTMENT OF HEALTH, CITY OF NEW YORK

1915

INFORMATION REGARDING VENEREAL DISEASES

SYPHILIS

Syphilis or "Lues" or the "Pox" is a catching germ disease, and causes untold misery, illness and often death. It may affect persons of all ages in all walks of life. Any and every organ of the body may be attacked. The skin, mouth, bones, internal organs, brain, spinal cord, nerves, eyes and ears—all may become diseased. Paresis and locomotor ataxia, diseases often worse than death, are caused by it.

The course of syphilis is often treacherous and masked, and years may elapse between the time the disease was contracted and the development of alarming symptoms.

Syphilis may be passed on from parent to child or from an infected infant at the breast, to its nurse. Cases are also known in which the disease has been spread through kissing or through using infected utensils which have just been used by a person having a syphilitic sore in the mouth. Such utensils are pipes, drinking glasses, tooth brushes, spoons, etc. For this reason insist in restaurants, soda fountains, saloons, and all public places in having dry, clean glasses and cups and spoons, forks and knives. The washing and the drying kill the germ.

Syphilis is most often caught through sexual connection with prostitutes. All prostitutes, private or public, may have syphilis. Absolutely no reliance can be placed on certificates showing that a prostitute has been examined by a physician who pronounced her free from disease.

Syphilis in the mother causes countless miscarriages and still-births. If the child is born alive it is often doomed to die early. Imbecility and idiocy in offspring are often the result of syphilis in the parents.

Syphilis begins with a sore or "chancre" at the point exposed to the disease. Any sore of the sex organs may be a syphilitic sore and often the sore is entirely overlooked. This is especially the case in women. In the early stages of syphilis there is almost always a general rash or breaking out over the body. In the later stages there may be ulcers or sores on any part of the body. If you have any of these, or any sore or ulcer which does not easily heal, consult a physician.

Syphilis very often produces a peculiarly obstinate sore throat. This form of sore throat is highly contagious and great care must be taken by such patients in order to prevent the infection of others.

Syphilis is curable if proper treatment is begun in time and carried out faithfully. The earlier and more persistent the treatment, the more likely is the cure.

Treatment and observation by your physician is always necessary for at least three years and often for a very much longer time, and should under no circumstances be discontinued until pronounced cured.

If you think you have the disease, have your physician get a blood examination (Wassermann Test) which will often settle the matter. Often the diagnosis can be made only by examination of the blood by means of the Wassermann Test. This test is made free of charge by the Department of Health, for all physicians who request it. If you cannot afford a private physician go to a reputable dispensary and ask for a blood examination. Either physician or dispensary can send the blood to the Department of Health. Reports of such examinations are sent only to patient's physician.

If you know you have the disease, go to your family physician or to a reputable specialist or to a hospital or dispensary and stick to the treatment they give you.

Never go to an advertising physician and never take patent medicines advertised to cure syphilis. Such treatment is very dangerous and may in the end cost you your life. If you have had the disease, do not consider yourself cured until you have been for a long time free of symptoms and had repeated negative blood tests. Do not think of marriage until you have been assured by a reputable physician that you are cured. Persons infected with syphilis should abstain from sexual intercourse until the disease is cured.

GONORRHEA

Gonorrhea or "Clap" is a catching disease due to a germ which causes inflammation of the urethra or of the testicles in the male; of the uterus (womb) or ovaries in the female. It may also affect the eyes, joints and the valves of the heart. When there is gonorrhea of the sex organs, there is first inflammation, then a yellowish discharge, burning urination and pain.

Gonorrhea is most often caused through sexual intercourse with another person who has the disease. Children or other innocent persons

may catch gonorrhea from persons who have carelessly dirtied towels or other toilet articles. The eyes of new-born babies may be destroyed if the mother has gonorrhea.

Gonorrhea is a very dangerous disease which often leads to stricture of the urethra which requires operation; to inflammation of the testicles which makes men sterile; to inflammation of the womb or ovaries which makes women incapable of bearing children. Gonorrhea of the womb or ovaries often causes internal abscesses or pus tubes, which sooner or later require a surgical operation.

Gonorrhea of the joints, "Gonorrheal Rheumatism," often makes a person permanently lame.

Gonorrhea is sooner or later caught by every prostitute, and those who consort with these women are always risking infection. Many innocent wives are infected by their husbands who believe themselves cured of an old gonorrhea. Absolutely no reliance can be placed on certificates showing that a prostitute has been examined by a physician who pronounced her free from disease. Often a blood examination is necessary to prove that a man or woman has not gonorrhea.

Contrary to popular belief, it is often very difficult to completely cure gonorrhea. Those with uncured gonorrhea may easily give the disease to others. Often only the most careful examination by a physician and a blood examination will determine if the disease is really cured. Many patent medicines, pills, injections, capsules and pastes are advertised and sold to cure gonorrhea and gleet (Gleet is simply a gonorrhea which has lasted a long time). All of these are dangerous, often make the disease worse. Never use patent remedies advertised to cure gonorrhea.

In order to be cured, go to your family physician or a reputable specialist who does not advertise, or to one of the city dispensaries and follow the advice given you. If you are not sure that you are cured, have your physician make a blood examination. Either physician or dispensary can send the blood to the Department of Health, where examinations are made free of charge. Reports of such examinations are sent only to the physician sending the patient. If you have no physician, come to the Department of Health, and such an examination will be made. The blood examinations are made free of charge and all reports are strictly confidential.

ADVERTISING VENEREAL QUACKS

Most of the newspapers in foreign languages published in this city, many of the sporting papers, and even some of the best daily newspapers

publish advertisements of various "institutes" and of "doctors" calling themselves "'specialists' in treating the diseases of men." In these advertisements are found such false and inaccurate statements and promises as the following: "I treat 'blood poison' until cured, for \$10.00"; "Not a dollar need be paid until cured"; "I was the first physician to announce for public benefit the wonderful new serum '606'"; "Wasermann blood tests made in every instance"; "Cure guaranteed"; "Four bottles of this medicine guaranteed to cure syphilis." Do not go to these lying quack doctors. They want only your money.

The Department of Health has on file statements from men who have been cheated and mistreated by these quacks.

Everyone should know that ordinarily it takes at least three years to cure syphilis. Is it reasonable to suppose that the physician who advertises "Not a dollar need be paid until cured" waits three years until the patient pays him? Certainly not, and our histories emphatically prove this. One of these physicians who so advertises, pays between seven and eight thousand dollars a year for his advertisement in one daily paper. Is it possible for the quacks who advertise to "Treat until cured for \$8.00 or \$10.00," to give efficient, adequate treatment for three or four years for this sum of money?

It is dangerous to consult any doctor who in any way advertises, either in the daily papers or by means of books given out in the street or at museums.

If you believe you have gonorrhea or syphilis or any disease of the sex organs, and have no private physician, call at the Department of Health.

The offices of the Department of Health and the hours are as follows:

139 Centre Street, Manhattan.

Daily, except Sundays and holidays, 9 A. M to 12 M.

Ask for room 207.

307 West 33rd Street, Manhattan.

Wednesday, 8 to 9 P. M.

29 Third Avenue, Brooklyn.

Daily, except Sundays and holidays, 9 A. M. to 12 M.

Monday and Friday, 8 to 9 P. M.

All advice free and absolutely confidential.

[Copy of card issued and distributed by the Board of Health of the City of New York.]

INSTRUCTIONS TO THOSE HAVING SYPHILIS

Your disease is not only a skin disease, it is a disease of the whole body, which may greatly injure the heart, liver, bones, brain, nerves. It is a very serious disease, often leading to injury or destruction of important parts, such as the eyes, or to such injury of the blood-vessels and heart as may result in sudden death, or to such damage to the spinal cord and brain as to cause paralysis and insanity.

BUT IT CAN BE CURED if you are willing to continue the proper treatment long enough and will follow your physician's directions.

When your present trouble is over you may think that your disease has been cured and you will then neglect further treatment. The object of this card is to warn you against this mistaken idea. The disease may be present "in the blood" without showing any outward sign, and may strike you down even after twenty years of apparent good health. Your physician will tell you when you may stop treatment. You must report to him for treatment or for "blood" tests for several years. But do not think that you are cured because you feel well and do not see anything wrong with yourself.

The disease is contagious and unless you are very careful you may give it to some one of your family or friends.

1. Always sleep alone.
2. Have separate towels, brushes, razors, soap, etc., and never let anyone else use yours.
3. Never permit anyone to use anything which has been in your mouth, such as tooth-brushes, tooth-picks, pipes, cigars, pencils, spoons, forks, cups, etc.
4. If you have to see a dentist, tell him about your disease *before he examines your teeth.*
5. Do not kiss anyone.
6. Do not have sexual intercourse during the first year, nor thereafter, until you have permission from your physician.
7. Always burn dressings that have been on open sores.
8. Do not marry until your physician tells you it is safe to do so.
9. Do not smoke or chew tobacco. Do not take any alcoholic drinks, such as beer, gin, whiskey, brandy, etc.
10. Always tell any physician whom you may hereafter consult for any illness that you have had this disease.

DEPARTMENT OF HEALTH, CITY OF NEW YORK.
Infectious Diseases.

[Copy of card issued and distributed by the Board of Health of the City of New York.]

INSTRUCTIONS TO THOSE HAVING GONORRHEA

You have a serious contagious disease, which, however, yields to treatment. It may continue for years after the discharge ceases and you seem well. During this period, it is possible for you to give this disease to others, therefore, you must not marry or have any sexual relations until a reputable physician has pronounced you cured. It is a very grave disease in women. As a result of it they may never have children or may be made invalids for life or be compelled to undergo a very serious and mutilating operation. A child born to a woman with this disease may become blind.

For your own protection and the protection of others observe the following rules:

1. Always wash your hands after handling the parts; the discharge, if carried to the eyes, may make you blind.
2. Sleep alone and be sure that no one uses your toilet articles, particularly your towels and wash cloths.
3. Never lend your syringe to anyone, and as soon as you are well destroy it.
4. Avoid all sexual relations and excitement.
5. Be sure that your bowels move every day. If they do not, take a laxative.
6. Live moderately.
7. Do not use alcohol in any form, as it always prolongs the disease.
8. Drink from six to eight glasses of water a day.
9. Avoid all spicy foods and drinks, such as ginger ale, mustard, pepper and horseradish.
10. As long as there is much discharge, walk as little as possible; dancing, etc., is strictly forbidden.
11. Be sure to continue treatment until pronounced cured. Avoid advertising doctors and drug store or self-medication.

DEPARTMENT OF HEALTH, CITY OF NEW YORK.
Bureau of Preventable Diseases.

EXPERT OPINION

I think it is our duty to give young men such knowledge as will protect them against the physical evils of venereal disease.—James J. Walsh, M. D., New York.

Before the boy reaches the age of puberty, I think he should be taught the sacredness and naturalness of the sexual instinct, and this can be done in a quiet way.—E. L. Stephens, M. D., Des Moines, Iowa.

The subject should engage the attention of the parent, the teacher and the physician; in fact, on the proper solution of the subject depends the future welfare of the nation.—M. M. Smith, M. D., Austin, Tex.

I believe it an injustice to allow these boys to go without this precious knowledge. I think it is not so much the knowledge as the mental impression which keeps these boys moral.—F. W. Robins, M. D., Detroit.

I do believe, however, that public education will accomplish a great deal. It is no use to point out simply the danger of venereal diseases without telling a young man how to lead a consistent life. We should, therefore, make a strong plea in favor of continence.—George M. Kober, M. D., Washington, D. C.

I think that if anything is to be accomplished toward protecting the young of this country it should be done at a time when it would be effective. I really believe that physicians should teach physiology in the public schools, and at the same time, they should teach regarding the sexual functions and the dangers which its abuse entail.—Walter Shropshire, M. D., Yoakum, Tex.

The whole subject of physiology should be taught and not—as at present—only in part and that imperfectly. The truth should be taught, and that is that there are two great functions of the organism—namely, the preservation of the individual and perpetuation of the race—that the functions of the various organs of the body are subsidiary to one or other of these great functions.—DeLancey Rochester, M. D., Buffalo, N. Y.

Every year of my life I am struck more and more by the ignorance that permeates the general laity. My experience makes me believe that education lies at the bottom of the whole thing, and we shall never gain much headway until every young man and every young woman even before she falls in love and becomes engaged knows what these diseases are and what it will mean if she marries a man that has contracted them. I believe that many young men—perhaps most of them—can be impressed with a sense of honor and of the moral features of the problem. I also believe that many a woman becomes a prostitute without heredity

being an influence. I believe that many fall through ignorance.—Seneca Egbert, M. D., Philadelphia, Pa.

There are sad things in this world, and they go on year after year just the same, even if we close our eyes and say we do not see them. I conceive of no possible improvement worthy of the name unless the truth is made manifest and a spirit of humanitarianism prevails. A liberal education is incomplete if it does not include a knowledge of the most important function of the body, its proper performance under suitable conditions, its disastrous results when misdirected. . . . There must be an awakening on the part of the profession and our philanthropists to the paramount importance of venereal diseases. . . . The limitation of venereal diseases must be effected by educational methods and by affording adequate provision for systematic and thorough treatment.—Denslow Lewis, M. D., Chicago, Ill., in "The Limitation of Venereal Diseases."

It is time for all those who value the national health and morality to unite in a reasonable, earnest and patient campaign for sexual purity. For apathy and neglect there is no longer excuse. . . . As parents and teachers we are called upon to protect children and youth from the physical and moral ruin which follows the perversion of the sensual life largely due to ignorance and misinformation. We may reasonably hope that, some day, perhaps not soon, the State will require a certificate of freedom from "Social Diseases" in the interest of innocent wives and children. . . . Venereal diseases are most of all the effect of human volition and habit; with a higher moral control they would disappear. It is to this crusade we address ourselves and summon to our ranks every chivalrous man who would protect the innocent from the effects of a vice for which there is no excuse, and every good woman whose sympathy arises from her pity and her purity, her love for children and her patriotism and religion.—Prof. Charles R. Henderson,, University of Chicago, President Chicago Society of Social Hygiene.

What, then, is the hope in social prevention of syphilis? It is this: That we train our young men to higher ideals of women and marriage; that we remove the ideas of false modesty and prudery in regard to matters sexual existing among our young women; that we protect the innocent; that we guard the unwary; that we expose the infamous; that we have charity for the unfortunate, and alms and pity for the diseased and suffering; that we educate instead of legislate; that we cure instead of scold; that we pray instead of scoff. And when the moment shall be generally conceded that our Anglo-Saxon prudery and civilization shall not inhibit or prevent general discussion on these matters; when papers

similar to this may be given without question, without exciting the jealousy and envy of other professional men, and when general knowledge of the far-reaching disasters of venereal disease can be inculcated into the minds of the laity; then, and not until then, in my judgment, will there be any relief, any suppression, any let up in the category of venereal tragedies. In a word, the only hope is education. Let this, then, be our creed—let education be our watchword. For it is the hope, the main hope, the greatest hope in the social prevention of syphilis—the disease ever in our midst. Education on broad and open lines alone can lead us the path of safety. Science—nature learned through the language of experience—alone can touch our reason, can ennoble our sentiment, can purify our emotions, can quell our passion, can remove us from the night and bane of this social tragedy and make us noble, make us good, and make us free.—Nelson D. Brayton, A. B., M. D., Government Physician to the Isthmian Canal Commission, Panama, in "Syphilis, Past and Present."

There is a saying: "Ignorance is bliss." This may be a true one in many cases, but it is unquestionably *untrue* in a great many more. Ignorance of certain events may be a factor in the happiness of the few, but in the great majority it is the most fundamental cause of unhappiness and misery. This statement particularly applies to those cases, countless in number, in which the lives of our younger generation have been either entirely destroyed or irreparably ruined. All modern vices, licentiousness, slavery, depravity and other similar scourges of humanity find their abode only in those to whom the existence of such conditions is unknown. It is the ignorance of the fact, that these evils permeate the atmosphere of all classes, high and low, rich or poor, that endangers the physical and moral growth of our youth. It is never the fault of the unfortunates who have fallen victims of the vices. It is the fault of their constitutional state oftentimes, but more often it is the ignorance and lack of education, usually because of careless bringing up of the individuals in matters of worldly interest by those to whom entrusted, that causes their downfall. Education is the only means with which moral depravity may be fought and exterminated. It is the only remedy for the evils mentioned. It is to be regretted, that the medical profession, to whom the physical and mental development of humanity is entrusted, does not lend its help and experience more generously to the creation also of better *moral* health. I am heartily in favor, therefore, with the efforts made by The Bureau of Moral and Hygienic Education in that direction, and am especially gratified with the brilliant results your lectures on matters pertaining to personal health and future happiness of youth have accomplished in the past. Your work is worthy of emulation by the best of men, as it is good work, leading to physical and moral betterment of the younger generation and better citizenship.—J. Gutman, M. D., Phar. D., Brooklyn, N. Y.

SAVE THE GIRL

Every person buying and reading this book assists this Bureau to carry on this relentless crusade against White Slavery, Vice and Intemperance

Let every father, mother, brother and sister arise and help save girls from a living death, save them from a shameful existence, *let know the truth*, warn them before the fatal step is taken. This HUMANITY is educational and a great work representing a movement of world-wide interest. Society has awakened to the fact that the vitality of the nation is being sapped and its youth poisoned by the too prevalent ignorance of sex hygiene and sex dangers. Prudery and false modesty are the foes of social reform. Childhood, youth and the home demand protection, and the way to protect is to educate. This new work fills a wide-spread demand for a reliable and understandable book on the subject of Moral and Hygienic education and especially what to say to Humanity. Free from cant and quack suggestions, its teachings will save the life of a young woman or a young man. Read it yourself if you may know; then have one or more copies sent to a relative or friend that they may learn. Let your light so shine that the darkness of superstition and ignorance which drags our sisters into *White Slavery* to perdition, is forever dissipated by enlightenment. The light of literature is at your hand. *Will you use it?*

The boy or girl who can look vice and intemperance squarely in the face and say, "I am stronger than you," is a long way on the road to success and a healthful life. Sex secrecy, false modesty and timidity have been the upas tree under which quackery, vice, and venereal disease have flourished and destroyed youth.

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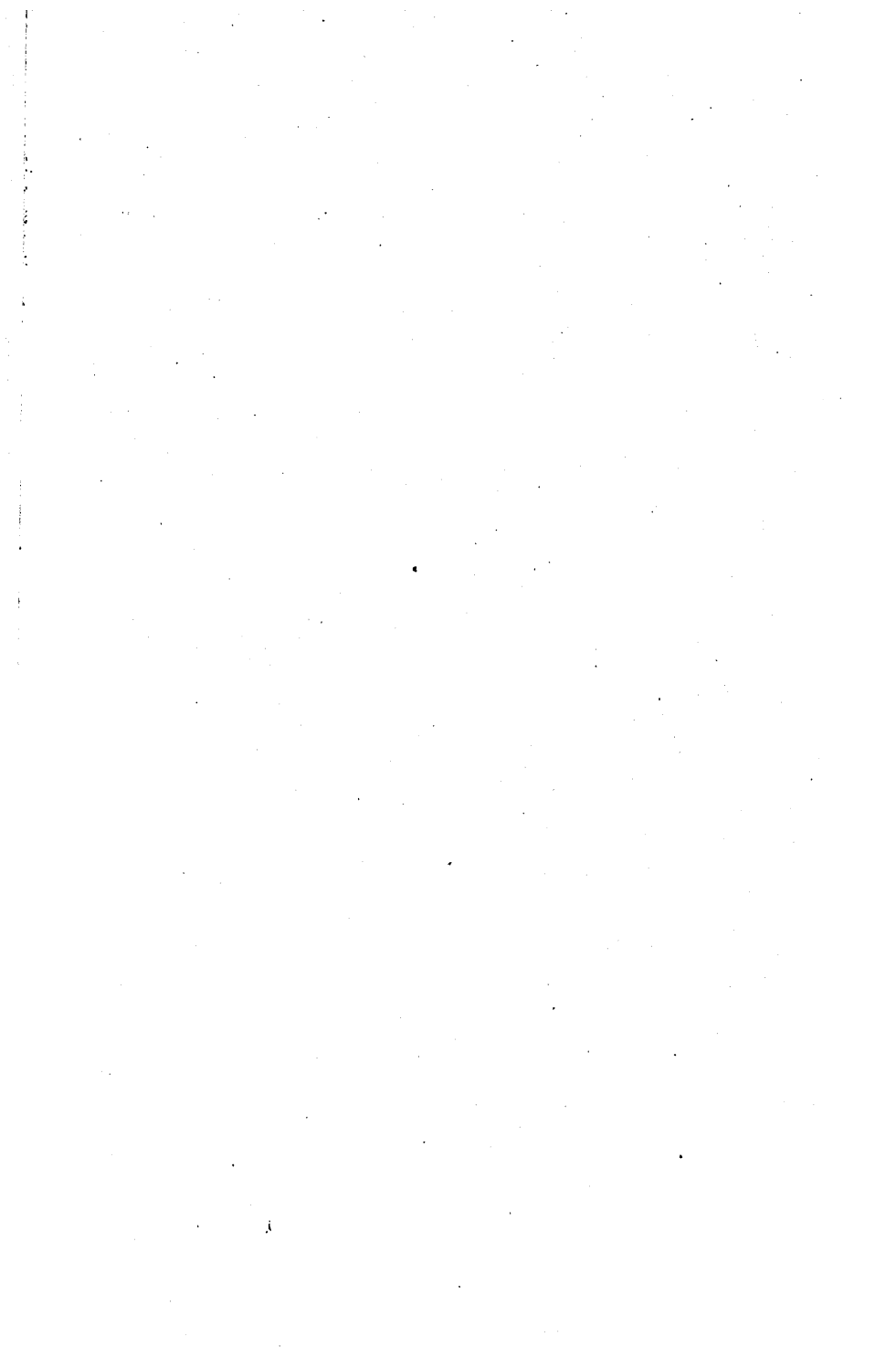
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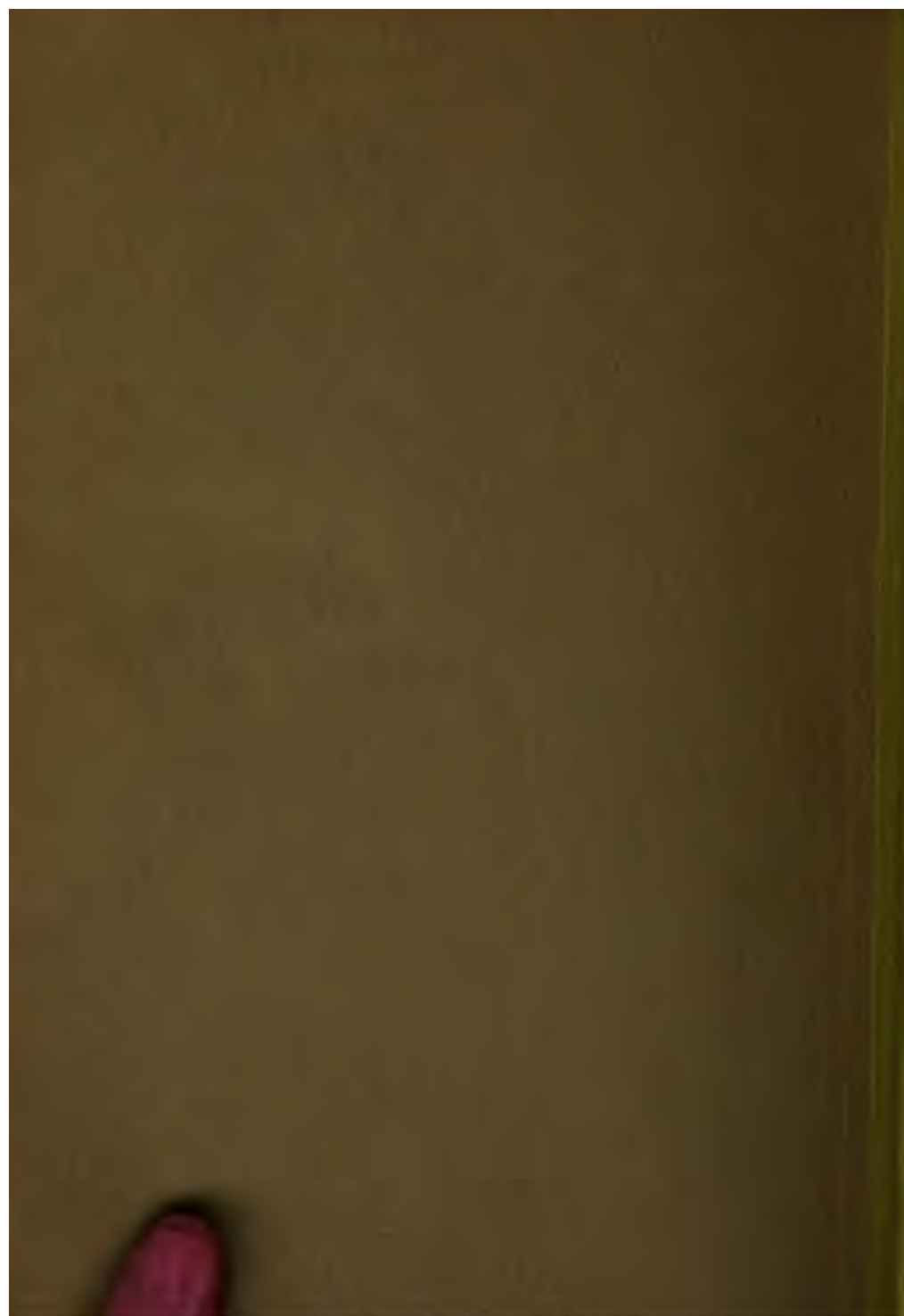
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